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EDITED BY SACHCHIDANANDA SINHA, BAR-AT-LAW.

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(4) Very glad to let you know that the case has been settled honorably as having been withdrawn by the complainant. I simply admire as you have foretold and that too by the mention of the date (15th June) that there is no fear of any injury befalling me, and that the result of the case will be either acquittal or a compromise... I hasten to offer my sincerest thanks to you and to Mr. N. C. Mukerjee for the trouble you have all taken in the matter.

(Sd.) KALICHARAN BANERJEE, Treasury Office, Rajnagore, *Durbhanga.*

(5) We are very pleased to inform you that your predictions regarding my sister having a daughter has come true.

(MISS) R. M. TAYLOR, *Ellore, Kistna District.*

(6) About six months ago I placed an order (No. 503) for which I got an elaborate report from you giving all the principal events of my future life. Astonished at the way you worked out my future, my brother Baboo Raman Lal Khan wants to know his future * * * * * * I am convinced your calculations are infallible.

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Mankundu, Chandranagore P. O., E. I Ry.

(7) I was really struck by the accuracy of your predictions in the case of P. Ram Shwarup and that of mine.......................Your forecast for the last year............ was correct. I am really astonished at the way you worked out my future, I am convinced that your calculaations are infallible. You have proved yourself worthy of being relied upon.

GULSHAN RAI, (English Master.)

Government High School, Rohtak

(8) I have had your monthly minute predictions for the last 3 years, and have much pleasure to say that all of them have come to pass.

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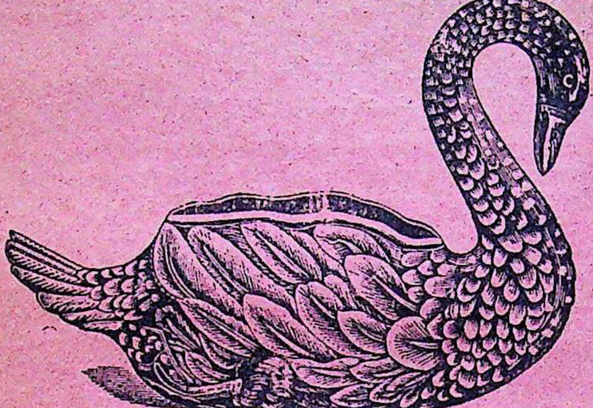

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MODERN EUROPE AND MODERN INDIA—I.

By AN "INDIAN NATIONALIST."

THE dictum of Rudyard Kipling—*the* Anglo-Indian poet—that East is East and West is West and the two can never meet, may or may not be true but there is little doubt that the East and West have acted and reacted upon each other in the past, and are doing so in the present. The Greeks, the first of the European races to attain civilization, owed not a little to their Asiatic neighbours. In the realm of religion, we see the influence of the cult of the Syrian Astarte in the worship of Aphrodite and other Greek goddesses, and the Phoenician god, Melkart, was not only taken into Greek mythology under the name of Melicirtes, but was identified in many places with the Greek god, Heracles, while in the more worldly spheres of life, it is well-known that the Greeks learnt the art of making coins from the Lydians, and the art of writing from the Phœnicians. Christianity has been one of the most potent factors in the building up of Western civilization and not even the most fanatic advocate of the White Man's Burden can deny that Jesus Christ, as well as Saint Paul, were Asiatics. The art of decimal notation was introduced into Europe by the Arabs, who themselves had learnt it from the Indians. In those days of difficult communication, the Crusades did a great deal in introducing Eastern influence in social and commercial matters, and the service rendered to mediæval thought and mediæval learning by the Moors of Spain is well-known. The discovery of Sanskrit during the latter half of the 18th century, perhaps the greatest event in the history of European culture since the Renaissance, opened many new avenues of inquiry to European scholars and created the sciences of comparative philology and comparative mythology, while the speculations of Hindu thinkers in the region of the Unknown are not without their influence, even in our day, on the thought of the West.

The influence of the West on the East has not been equally great in the past, though the part taken by Greek philosophy in moulding Muslim learning is known to every one. But no one can deny the powerful,—we had almost said, tremendous,—influence which Europe has wielded over Asia in general and over India in particular, since the reopening of the East in the seventeenth century by Portugese enterprise, and though the tangible shape which that influence has assumed is, in most cases, material and political—Europe appearing before the ordinary Indian in the shape of railways, canals, Tommy Atkins and district magistrates—yet every thoughtful man knows that these are not the only sources of European influence in this country. There are more potent, if subtler, forces which are silently but irresistibly influencing our moral and intellectual life, and are re-making and re-moulding some of the very bases of our national character. They are the forces which have made Europe what it is, and it is but natural that with the establishment of European domination they should come to possess the intellectual hegemony of the Indian continent. We believe that it is wiser and more useful to study those inner forces which have built up modern Europe, and assimilating them in our own life to allow them to work out their own results in consonance with the temperament, the psychology and even the idiosyncracies of our people, than to hanker after the *results* which they have produced in Europe. We propose to attempt here such a study of some of these forces, to see how they have worked in Europe, and how far are they likely to help us in the building up of our own national life.

The first of these forces is *Secularity, i. e.*, the waning of the influence of religion over temporal affairs. During the Middle Ages the influence which religion wielded over the minds of men in Europe was almost as great as its influence in India. Politics, Education, Art, in fact every human institution was permeated through and through with the religious spirit. Wars were waged by the Christians against the Mohamedans, by the orthodox against the heterodox, by the Catholics against the Protestants, not for political but religious reasons. Education was entirely in the hands of the clergy and Galileo was made to abjure his epoch-making discovery because it was considered to be against their religion by the wiseacres of Rome. Heretics were burnt at the stake for the good of their souls, and Germany had to be devastated by the Thirty Years War before one sect of Christians would concede the right of private judgment to another. Even the Dutch and the English Revolutions were carried out under the cloak of religion, in one case by the Protestant against the Catholic, and in the other by the Puritan against the Churchman. We believe that the first great movement of the European people which was purely secular in its aims as well as methods was the American Revolution of 1776. This was followed by the French Revolution, which was not only secular but, in some of its stages at least, aggressively anti-religious. It is not possible to say that even to-day religion plays no part whatsoever in the settlement of temporal matters—witness the recent Education controversy in England—but there is little doubt that its influence has steadily declined during the nineteenth century till in the more advanced countries of the West it has been reduced to a minimum. We are not concerned here with the sphere of religion proper and with the relations which subsist or ought to subsist between a man and what he considers to be the Divine, but there is no gainsaying the fact that outside that sphere and in those realms of human activity which do not properly belong to it, the dominant thought of the Western world to-day is secular.

This tendency towards secularity is not absent in our country. Both Hindus and Mahomedans have suffered from an overdose of religiosity in the past and have allowed religion to usurp the dominant position in every sphere of life. In fact religion, not in the higher spiritual sense but in the lower material sense, was, as in many cases it still is, the ruling passion of the lives of millions of our people. But with the domination of an alien Western race, who had no desire to proselytize, it had been rapidly losing ground in the spheres of politics, education and law and, in spite of the not disinterested cry which has been raised for religious teaching in schools by some members of the British race, we consider this tendency to be on the whole desirable and wholesome. This does not mean that we are the advocates of "anti-religion" or that we want our countrymen to become atheists of the Ingersollian type. What we mean to assert is that the influence of religion in the secular sphere, for example in politics, cannot be wholesome anywhere, and it proves particularly mischievous in this land of many castes and creeds. The political life of our people can be built up only on a secular basis, and this can be done only when politics is recognised to be outside the jurisdiction of religion. The Hindu-Mahomedan difficulty can only be solved in one way. We must recognise, as the people of Western Europe have now done, that the secularization of the non-religious portions of our life is necessary for our national well-being. There are and there will be divisions here, as there are in every other human society, but they should be political not religious. For this purpose we have to ask not whether a man is a Hindu, a Mahomedan, a Protestant or a Catholic, but whether he is a Liberal or a Conservative, an Extremist or a Moderate. And because we regard this to be absolutely essential for the constitution of a democratic Indian community, we welcome this tendency towards secularity as a healthy and potent force in the re-making of our national life.

The next great force in the building up of modern Europe is the idea of *Nationality*. In fact it is one of the two great constructive ideas, the other being that of Democracy or Constitutionalism. For the work of secularity, useful and important as it is, has been negative rather than positive. Consider what Europe was at the end of the eighteenth century and then contrast it with what it is to-day. And as Dr. Holland Rose says in that excellent book of his, *The Development of the European Nations*, this mighty transformation, this quickening and re-vitalising of the European people, is due to the forces of Nationality and Democracy. He adds :—

> As we gaze at the revolutions and wars that form the storm-centres of the past century, we can now see some of the causes that brought about those storms. If we survey them with discerning eye, we soon begin to see that, in the main, the cyclonic disturbances had their origins in two great natural impulses of the civilized races of mankind. The first of these forces is that great impulse towards individual liberty, which we name Democracy, the second is that impulse scarcely less mighty and elemental, that prompts men to effect a close union with their kith and kin: this we may term Nationality. Now it is true that these two forces have not led up to the last and crowning phase of human development, as their enthusiastic champions at one time asserted that they would ; far from that, they are accountable, especially so the force of Nationality, for numerous defects in the life of the several peoples ; and the national principle is at this very time producing great and needless friction in the dealings of nations. Yet, granting all this, it still remains true that Democracy and Nationality have been the two chief formative influences in the political development of Europe during the ninteenth century.

Nationalism was born in Europe, when Bonaparte appealed to the idea of a United Italy against the Austrians, and made the Italians feel the throb of a new and nobler patriotism. Its realization took many years—the Italians became the masters of Rome only in 1870—but during all these years of ceaseless strife and strenuous battle it was the guiding star of the Italian patriots. It was an English poetess, Elizabeth Barrett Browning, who wrote of the Italian Revolution :

A land's brotherhood
Is most puissant : men, upon the whole,
Are what they can be,—nations what they would.
Will therefore to be strong, thou Italy !
Will to be noble ! Austrian Metternich
Can fix no yoke unless the neck agree.

* * * * * *

Whatever hands shall grasp this oriflamme,
Whatever man (last peasant or first Pope
Seeking to free his country) shall appear ;
Teach, lead, strike fire into the masses, fill
These empty bladders with fine air, insphere
These wills into a unity of will,
And make of Italy a nation—dear
And blessed be that man.

Readers of modern European history know how ardent was the faith which the gospel of nationality kindled, how its preachers went to work from one end of the European continent to the other with the proselytizing fervour of inspired evangelists, and how marvellous and how complete was its success in the long run, Italy, Greece, Belgium, the Balkan principalities, Germany and Norway owe their national existence and consolidation to the force and fervour of this idea, and if in the case of Hungary and Ireland the success has not been quite complete, it has been, at any rate, very near to it. It failed no doubt in Poland, and it seems to be failing in Finland, but in these countries the odds against it are enormous. And even here the failure is only partial, for the Poles, in spite of the crushing political domination to which they are subjected, are making almost superhuman efforts to preserve the language, the religion and the traditions of their race.

Under the influence of European education and European culture, the Indian educated community has been fired with the idea of nationality. We are not concerned here with the masses because we know that where there is no education there are neither ideals nor aspirations. The "intellectuals" are as much the leaders of modern India as they were of Revolutionary France or Nationalist Italy, and there can be little doubt that the bulk of them are permeated through and through with this ideal. And this much at least can be said even of the masses that they have begun to regard one another as countrymen at least in relation to foreigners. We are not blind to the many difficulties which lie in the path of the realization of this ideal in our country—the differences in religion and race, the absence of a common vernacular tongue, the centrifugal tendencies of the Indian temperament—but we do hold that the forces which are making for unity are stronger and more potent than the forces of disruption. The example of more than one European country shows that the community of race and religion—while it wonderfully facilitates the work of nationalization—is not absolutely essential to it. The difficulty created by the absence of a common vernacular tongue is being overcome, to some extent, by the adoption of English as an Indian Esparento, and the disruptive tendencies of the Indian temperament are being successfully combated by forging nobler and stronger bonds. As Mr. H. P. Mody says in his prize essay published as *The Political Future of India*:

> I have now discussed, some of the elements which go to constitute nationality. Of these, I have admitted that community of race and community of religion are wanting in India. But I have argued that their existence is not essential, though it would vastly facilitate the growth of a national feeling. In their place I have pointed out, that there are several conditions which are favourable to the formation of political unity among Indians. They are community of grievances, community of aims, community of historical antecedents, and last, but not least, a partial community of language provided by the gradual adoption of the English tongue. These are some of the factors which are responsible for whatever political unity exists among us, and which make us hope with confidence for that complete unanimity of feeling which our common lot ought to create.

Yes, and these very forces, a common government, common rights and wrongs, common traditions and a common education and culture, which have given birth to the ideal of nationality, are slowly but surely and in spite of all obstacles, binding the Indian people together with hoops of steel. The work will no doubt be very arduous and very slow, there will be many failures and many rebuffs, for the path of nationhood leads "a long steep journey, through sunk gorges, o'er mountains of snow," individuals and communities will falter and stumble and even turn their backs on the national goal, but all will come right in the end, and the clear-purposed though difficult ideal of a united Indian nationality shall be realised.

We speak with so much confidence because we believe that this is one of those moments in the history of our people, when a great ideal, representing some precious thing to men, seizes upon them and sweeps them away beyond the reach of all 'practical' considerations, out in an unknown world of aspiration and of hope. This, to some perhaps, will seem extravagant language, specially in the light of what the Indian Mahomedans have been doing lately. But we are free to confess that, we for our part, do not attach much value to it. Again and again during the history of the last fifty years, it has been shown that what the educated Hindu thinks to-day the educated Mahomedans thinks to-morrow and says the day after, and we have not the least doubt that the mistake committed under great outside pressure and, it must be added in fairness to the Indian Mussalmans, under great temptation, shall be realized sooner or later and the Indo-Moslem community, awakened to a true perception of realities, will tread the path of advance with rectitude and courage and not with creeping foot and blinking eye. The proceedings of the last two sessions of the Muslim League amply support the view we have taken.

One question may be asked in this connection: "Does the realization of the ideal of nationality in India necessarily imply a severance of the British connection"? We do not think so. Nationalism tries to secure a free and unfettered existence both for the individual and the nation, and we believe that it is not impossible for a self-governing India to attain this object as a component part of the British Empire. Therefore, as far as the formation of an Indian nationality is concerned this question of the continuance and discontinuance of the British connection does not arise.

(To be concluded.)

In the years that followed the earlier visitations, Japan became so embarrased by her own internal troubles that the Kingdom of Korea was left in that peace and seclusion which, always preferring, it had found so much difficulty in securing. This happy state of things prevailed for two centuries. At the end of this interval the annual embassy to Japan from the Court of Korea had ceased. The kingdom in general, lulled by visions of perpetual peace, no longer maintained defences. Military preparations were neglected ; the army was disorganized ; the old fighting spirit of the people died down, and martial exercises disappeared from the training of the militia. Dissipation and profligacy were rife. In the meantime, order having been restored in Japan, the thoughts of her soldiers again turned towards fields of conquest and deeds of daring. The vassalship of Korea was recalled, and the King was summoned to renew his allegiance. The answer proving unsatisfactory preparations for an invasion were at once begun. The fleet assembled and the ships set sail. The mobility which was to distinguish the Japanese in after years characterized their movements in this campaign. Within eighteen days after their landing at Fusan, the capture of the capital was accomplished, and a blow was struck which enabled the Koreans at last to understand the gravity of their plight.

The part which Fusan played in this war materially assisted the invading hosts of Japan. Seized by the colonists themselves so soon as the Japanese squadrons were descried off the harbour on the morning of May 25th, 1592, by virtue of its position the port speedily became a base of supplies to the army of operation. Similarly it stood as a repairing yard for the Japanese fleet after its disastrous attempt to co-operate with the victorious forces which Konishi and Kuroda had assembled before Pyong-yang. After the conclusion of the first invasion and the Japanese retreat from the north, before the combined strength of the Chinese and Koreans on May 22nd, 1593, Fusan became one of the fortified camps upon the coast, where Japanese armies passed the winter in sight of the shores of their own land. Japan, anxious to establish her power in Korea, was in no hurry to withdraw the forces. Foiled in one attempt, she renewed her attack; and Fusan again became the seat of the councils of war, and the base for a second invasion. The operations began with the siege of the Castle of Nan-on, in Chyol-la Province, upon the morning of September 21st, 1597. Twelve months later, the Japanese were withdrawn from Korea, and the war came to its close. Two hundred years passed before Korea recovered from the desolation of this conflict, which was one in which the loss of three hundred thousand men was recorded. Moreover, the Japanese retained Fusan.

The modern period in the history of Korea coincides in some degree with the advent of Christianity to the kingdom. According to native records this took place in 1686. Between this date and 1792, when the Pope formally recognized the Church of Korea, the faith spread slowly. By 1730, in the reign of King Injong, the two provinces of Whanghai and Kang-won were familiar with the doctrines of Roman Catholicism, the town of Yang-gen being regarded as the actual birthplace of the movement. Fifty years later, in 1780, Kwun Chul-sin, possessed of a single copy of the Scriptures, established a society for the study of Christianity ; and the same year Alexandre de Govea, the Franciscan, baptized at Peking the first of Korean colporteurs. Five years later the number of its supporters had increased so much that the Faith aroused opposition and the Throne was memorialized, active persecution beginning in 1791, with the execution of six important converts. In 1792 the church of Korea was intrusted to the Bishop of Peking, who dispatched, as the first ordained priest, to the new field, Pere Tsiou, a Chinese, who, together with thirty converts, gave up his life in 1801.

A generation later, Korea was detached from the diocese of North China. The first incumbent, M. Bruigiere, created Bishop of Korea by Pope Gregory XVI, was detained on the northern border of the kingdom through the intrigues of Pere Yu, a Chinese priest already in residence in Seoul, and died before entering his See. In 1835 Pere Maubant, of the Societe des Missions Etrangeres, was appointed to the bishopric. In 1837 he was given two assistants, one of whom was Bishop Imbert; but the priests, together with one hundred and thirty of their followers, were soon to be put to death!

Undeterred by the fate of their predecessors, other priests arrived in 1844. In 1846 the French Government complained of the murder of its three subjects, and dispatched, in 1847, the French frigate *La Gloire* and the corvette *La Victorieuse* in support of its letter. But these vessels were wrecked off the coast, and the outbreak of the Revolution of 1848 prevented any repetition of the experiment. Meanwhile the king died, and was succeeded in 1849 by Chul Thong. During the fourteen years that this monarch reigned, religious persecution ceased and the strength of Korean Catholicism steadily increased. In 1857 there were 16,500 converts; in 1863 adherents numbered nearly 20,000, many of whom were massacred in 1866 by the Tai Won Kun.

With the death of Chul Thong, Queen Chol, the leading wife of the late monarch, seized the government and nominated to the succession a lad of twelve years of age, Huei Yi, who ruled until his deposition in 1907, which he survives. The government, at first, was conducted by the father of this youthful sovereign, Prince Heung-sung, commonly styled the Tai Won Kun, ruling as Regent. At first the new reign was untroubled; but prior to the change of rulers the boundaries of Russia and Korea had become co-terminous through the cession of the Ussuri Province to Russia by China. Widespread apprehensions of the advent of Russia on the boundaries of the kingdom were felt in Korea, and they increased when, in January 1866, a Russian warship, dropping anchor in Won-san harbour, demanded liberty of trade. Incensed at these proceedings, the Tai Won Kun celebrated the rejection of the proposal by the murder of a member of French priests, while in June, three months later, the crew of the American schooner *Generat Sherman* was butchered, while landing at Pyong-Yang on the Tai-Dong river.

These occurrences provoked the Cabinets interested in the outrages to demand satisfaction from the Chinese Government for the acts of her vassal. With China's repudiation of responsibility, a French squadron under Admiral Rose, on October 11th, 1866, blockaded the Han river and attacked Kangwha; while in May 1871 an American flotilla under Admiral Rogers, comprising the *Colorado, Alaska Bernicia. Mooncacy* and *Palos*, repeated the operation. Neither fleet was very successful, and knowledge of their discomfiture spurred the Tai Won Kun to fresh excesses, which continued until 1873, when disaffection against his policy compelled the Regent to surrender the reins of authority to their rightful holder.

Unfortunate "incidents", however, were still to occur, and in September 1875 a Japanese warship, engaged in survey work off the coast of Korea, was fired upon in mistake by the Chemulpo fort. By way of reprieal, the Japanese attacked and took possession of the fort., whereupon Korea, with the assent of China, agreed to the terms of the Japanese Korean Treaty of 1876. From this date successive waves of Japanese colonization have lapped the eastern, western and southern shores of the Hermit Kingdom. Wherever the receding movement left a throng of Japanies, the newcomers found indications of previous settlement in the affinity existing between their language, manners and customs and those of the indigenous race. Unable to obtain any special secession of territory, communities of Japanese had planted themselves everywhere, everywhere developing some little industry to their own advantage. In the wake of these early colonists, tapping the resources of the land in all directions, came the merchants, through whose persistent pressure the remaining obstacles were broken down. Thus Korea, even at this early date. was of value to the Island Empire.

Since 1866 the young King had been married to a niece of the deposed Regent, a member of the powerful Min family, and entirely opposed to the policy of seclusion favoured by the Tai Won Kun. When the Queen's faction prevailed in 1873, and the downfall of the Regent was brought about, the Min influence became sponsor for the opening of the kingdom. At the same time they proposed to move slowly. and were opposed by the Conservatives, who would not move at all, and the Extremists, who, having imbibed in Japan an enthusiasm for reform, moved without reflection, failing to realize that the sweeping changes already effected in the one country were unsuited to the other.

While the Japanese supported the Extremists, the Min element fell back upon the counsels of China, who no longer wished to play an indecisive *role* in Korea. Thus grouped, on either side of Korea, were the future antagonists, when in July 1882, matters were complicated by a military rising on behalf of the Tai Won Kun. After murdering many of the Min family and driving the Queen from the capital, the riotous soldiery, with remarkable impartiality, destroyed the Japanese Legation, killed many Japanese and attacked the Extremists, thus visiting each faction in turn with their unwelcome attentions before they recalled the Tai Won Kun. As soon as news of the revolution reached the Chinese Government, Li Hung-Chang despatched to the capital some 3,000 troops, by the aid of whom Queen Min was restored, and the Tai Won Kun deported to Tientsin, while Japan received ample compensation. Although the revolt was suppressed, the Chinese troops remained close at hand ; and in October an officer of the force, Yuan-shi-kai, afterwards to become Viceroy of Pechili, was appointed Chinese Resident at the Korean Court.

Treaties were concluded with America in 1882, with Great Britain and Germany in 1883, with Italy and Russia in 1884, in which a collision between the Min faction and the Extremists, abetted by the Japanese, resulted in the defeat of the Japanese, the destruction of the Japanese Legation and their expulsion from Seoul. The question of compensation led up to the discussion of the Chino-Japanese convention of 1885, ultimately signed in April, at Tientsin, between the late Li Hun-Chang and Count, now Prince, Ito, which was as follows:—

"It is hereby agreed that China shall withdraw her troops now stationed in Korea, and that Japan shall withdraw hers stationed therein for the protection of her Legation. The specific term for effecting the same shall be four months commencing from the date of the signing and sealing of this Convention, within which term they shall respectively accomplish the withdrawal of the whole number of each of their troops in order to avoid effectively any complications between the respective countries : the Chinese troops shall embark from Masampo and the Japanese from the port of Ninsen.

The said respective powers mutually agree to invite the King of Korea to instruct and drill a sufficient armed force, that she may herself assure her public security, and to invite him to engage into his service an officer, or officers from amongst those of a third Power, who shall be entrusted with the instruction of the said force. The respective Powers also bind themselves, each to the other, henceforth not to send any of their own officers to Korea for the purpose of giving said instruction.

In case of any disturbance of a grave nature occurring in Korea which necessitates the respective countries or either of them to send troops to Korea, it is hereby understood that they shall give, each to the other, previous notice in writing of their intention to do so, and that after the matter is settled, they shall withdraw their troops and not further station them there."

Under the terms of this Agreement comparative tranquillity was secured to Korea for nine years, during which time treaties were enacted with France in 1886, and Austria in 1892, while the ports of Won-san and Chemulpo were opened to foreign trade. None the less Japan had not relinquished all claim to Korea. With the return of the Tai Won Kun from exile the Japanese secretly pressed forward the cause of the King's father, and strove to detach Korea from her allegiance to China. Continuous bitterness therefore existed between the Queen's faction and that of the Tai Won Kun, the crisis arriving when the King of Korea appealed to China in May 1894 to assist in the suppression of a rebellion. In accordance with her engagement with Japan the Chinese Government notified the Japanese Cabinet of her acquiescence in the King's request. Dispatching 2,000 men to the scene of trouble, the Chinese Government found that the Japanese had taken identical steps, save that they had landed a far greater force, estimated in all at 10,000 men.

In the interesting diplomatic correspondence that followed, the Japanese Government endeavoured to justify its action, but negotiations only led to a deadlock, and on July 20th the Japanese Minister in Seoul threatened the Korean Government with decisive measures unless the Chinese troops were ordered out of the country. At the request of the King of Korea, the Powers now intervened, and China had agreed to the simultaneous withdrawal of the Japanese and Chinese forces, when, on July 23rd, Japanese forcibly occupied the Royal Palace, and dispossessed the pro-Chinese party. After preliminary hostilities, in which the Chinese were defeated on land and sea, war was declared on August 1st, 1894, and concluded by the terms of the Treaty of Shimonoseki on April 17th, 1895, when China acknowledged the independence of Korea, and withdrew from the country. Two months later, under pressure from France, Germany and Russia, Japan assented to forego the rights of conquest, and withdrew from Manchuria, in accordance with the Mikado's Rescript.

Undismayed by the fact that they had been deprived of the fruits of victory in Manchuria, the Japanese began to assert their influence in Korea. Japanese advisers were allotted to various departments of State, abuses were checked and reforms devised. Unfortunately the spirit was too impetuous, and progress was blocked by the objections of the Royal Family, as well as by those of the Extremists, to many of the proposed changes. Opposition, however, merely aroused the irritation of the Japanese, who, disinclined to brook delay, had begun to realize that one or other of the rival domestic factions would have to be deposed. Thus, although Independence Day was celebrated on June 6th by the King and the whole nation, by the end of July an *impasse* had arisen, during which the Japanese Minister, Count Inouye, who was the friend of the Royal Family, retired.

Early in August another Minister arrived, in the person of Viscount Miura, who considered that the adjustment of difficulties in Korea needed only vigorous action. In this view he was supported by the Tai Won Kun, who, shortly after

Viscount Miura's arrival in Seoul, appealed to the Japanese Minister for assistance in effecting a radical change. With the connivance of the Tai Won Kun and the sanction of the Japanese Minister, a plan was formed to seize the Palace, to murder the Queen, to depose the King, and to establish once again the rule of the ex-Regent. About three o'clock on the morning of October 8th, 1895, a mob of Japanese with a number of Koreans, under the direction of the Tai Won Kun, gave effect to the plot. Three days later, while the monarch was a close prisoner, the Tai Won Kun issued an Edict which His Majesty had refused to sign, preferring rather, he said, that his hands should be cut off. None the less the spurious decree appeared, and bore the signatures of a number of high officials. It was as follows :—

"It is now thirty-two years since we ascended the throne, but our ruling influence has not extended wide. The Queen Min introduced her relatives to the Court and placed them about our person, whereby she made dull our senses, exposed the people to extortion, put our Government in disorder, selling offices and titles. Hence tyranny prevailed all over the country and robbers arose in all quarters. Under these circumstances the foundation of our dynasty was in imminent peril. We knew the extreme of her wickedness, but could not dismiss and punish her because of helplessness and fear of her party.

We desire to stop and suppress her influence. In the twelfth moon of last year we took an oath at our Ancestral Shrine that the Queen and her relatives and ours should never again be allowed to interfere in State affairs. We hoped this would lead the Min faction to mend their ways. But the Queen did not give up her wickedness, but with her party aided a crowd of low fellows to rise up about Us and so managed to prevent the Ministers of State from consulting Us. Moreover, they have forged our signature to a decree to disband our loyal soldiers, thereby instigating and raising a disturbance, and when it occurred she escaped as in the Im O year. We have endeavoured to discover her whereabouts, but as she does not come forth and appear we are convinced that she is not only unfitted and unworthy of the Queen's rank, but also that her guilt is excessive and brimful. Therefore with her we may not succeed to the glory of the Royal Ancestry. So we hereby depose her from the rank of Queen and reduce her to the level of the lowest class."

The next day a second Edict raised the posthumous state of the late Queen to the rank of a concubine of the first class. A third Edict started on October 15th that preparations for the selection of a new Royal bride were to be made, the Tai Won Kun continuing to offer insults of this description to the late Queen's memory, and to subject His Majesty to a humiliating confinement. At this stage the Japanese Government, awaking to the urgency of the situation, recalled Viscount Miura. Japanese influence, however, was betrayed by two Edicts designed to bring Korean national customs more into accord with Western ways Aimed at the suppression of the Top Knot, an emblem of manhood and social dignity greatly venerated in Korea, they were as follows :—

I

11th Moon, 15th Day,
504th Year of the Dynasty.

The present cropping of the hair being a measure both advantageous to the preservation of health and convenient for the transaction of business, our sacred Lord the King, having in view both administrative reform and national aggrandizement, has, by taking the lead in his own person, set us an example. All the subjects of Great Korea should respectively conform to His Majesty's purpose, and the fashion of their clothing should be as set forth below :—

1. During national mourning the hat and clothing should, until the expiration of the term of mourning, be white in colour as before.

2. The fillet (*mang-kun*) should be abandoned.

3. There is no objection to the adoption of foreign clothing.

II

11th Moon, 15th Day,
504th Year of the Dynasty.

In the Proclamation which His Majesty graciously issued to-day (11th moon, 15th day) are words, "We, in cutting our hair, are setting an example to our subjects Do you, the multitude, identify yourselves with Our design, and cause to be accomplished the great work of establishing equality with the nations of the earth."

At a time of reform such as this, when we humbly peruse so spirited a Proclamation, among all of us, subjects of Great Korea, who does not weep for gratitude, and strive his utmost? Earnestly united in heart and soul, we earnestly expect a humble conformity with His Majesty's purposes of reformation.

With the King in confinement and Queen Min dead, the authority of the Min faction dissolved in air before the repressive government of the Tai Won Kun. For the nonce, Japanese influence prevailed in the Palace as in the Council Chamber of the Cabinet, and the prospect was gloomy in the extreme when the King contrived to turn the tables upon his oppressors by escaping on February 11th, 1896, to the Russian Legation. From such a haven he proceeded to proclaim at once the return of the old order, and the immediate cancellation of the decrees of the Tai Won Kun, in the following proclamations :—

11th Day, 2nd Moon,
1st Year of Kun-yang.

By order of His Majesty.

Alas ! alas ! on account of Our unworthiness and maladministration the wicked advanced and the wise retired. Of the last ten years, none has passed without troubles. Some were brought on by those we had trusted as the members of the body, while others, by those of Our own bone and flesh. Our dynasty of five centuries has thereby been often endangered, and millions of Our subjects have thereby been gradually impoverished. These facts make us blush and sweat for shame. But these troubles have been brought about through our partiality and selfwill, giving rise to rascality and blunders leading to calamities. All have been our own fault from the first to the last.

Fortunately, through loyal and faithful subjects rising up in righteous efforts to remove the wicked, there is a hope that the tribulations experienced may invigorate the State, and that calm may return after the storm. This accords with the principle that human nature will have freedom after a long pressure, and that the ways of Heaven bring success after reverses. We shall endeavour to be merciful. No pardon, however, shall be extended to the principal traitors concerned in the affairs of July 1894 and of October 1895. Capital punishment should be their due, thus venting the indignation of men and gods alike. But to all the rest, officials or soldiers, citizens or coolies a general amnesty, free and full, is granted, irrespective of the degree of their offences. Reform your hearts ; ease your minds ; go about your business, public or private, as in times past.

As to the cutting of the Top-Knots—what can we say? Is it such an urgent matter? The traitors, by using force and coercion brought about the affair. That this measure was taken against our will is, no doubt, well known to all. Nor is it our wish that the conservative subjects throughout the country, moved to righteous indignation, should rise up, as they have, circulating false rumours, causing death and injury to one another, until the regular troops had to be sent to suppress the disturbances by force. The traitors indulged their poisonous nature in everything. Fingers and hairs would fail to count their crimes. The soldiers are Our children. So are the insurgents. Cut any of the ten fingers, and one would cause as much pain as another. Fighting long continued would pour out blood and heap up corpses, hindering communications and traffic. Alas! if this continues the people will all die. The mere contemplation of such consequences provokes Our tears and chills Our heart. We desire that as soon as orders arrive the soldiers should return to Seoul and the insurgents to their respective places and occupations.

As to the cutting of Top-Knots, no one shall be forced as to dress and hats. Do as you please. The evils now afflicting the people shall be duly attended to by the Government. This is Our own word of honour. Let us understand.

078063

11th Day, 2nd Moon,
1st Year of Kun-yang.

Proclamation to the Soldiers.

On account of the unhappy fate of Our country, traitors have made trouble every year. Now we have a document informing us of another conspiracy. We have therefore come to the Russian Legation. The Representatives of different countries have all assembled.

Soldiers! come and protect us. You are Our children. The troubles of the past were due to the crimes of chief traitors. You are all pardoned, and shall not be held answerable. Do your duty and be at ease. When you meet the chief traitors, viz. Chohui Yen, Wu-pom sun, Yi-tu Hwong, Yi-pom Nai, Yi-chin Ho, and Kon-yong-Chine, cut off their heads at once, and bring them.

You (soldiers) attend us at the Russian Legation.

With the return of the King the wane of Japanese influence set in, and in order to meet the situation the following Russo-Japanese Memorandum was concluded on May 14th, 1896, between Baron Kamura, the new Japanese Minister at Seoul, and M. Waeber, the Russian Minister:—

I

While leaving the matter of His Majesty's the King of Korea, return to the Palace entirely to his own discretion and judgment, the Representatives of Russia and Japan will friendly advise His Majesty to return to that place, when no doubts could be entertained concerning his safety.

The Japanese Representative, on his part gives the assurance, that the most complete affective measures will be taken for the control of Japanese *soshi.*

II

The present Cabinet Ministers have been appointed by his Majesty by his own free will, and most of them have held ministerial or other high offices during the last two years and are known to be liberal and moderate men.

The two Representatives will always aim at recommending His Majesty to appoint liberal and moderate men as Ministers, and to show clemency to his subjects

III

The Representative of Russia quite agrees with the Representative of Japan that at the present state of affairs in Korea it may be necessary to have Japanese guards stationed at some places for the protection of the Japanese telegraph line between Fusan and Seoul, and that these guards, now consisting of three companies of Soldiers, should be withdrawn as soon as possible and replaced by gendarmes, who will be distributed as follows:—fifty men at Fusan, fifty men at Ka-haung, and ten men each at ten intermediate posts between Fusan and Seoul.

This distribution may be liable to some changes, but the total number of the gendarme force shall never exceed two hundred men, who will afterwards gradually be withdrawn from such places, were peace and order have been restored by the Korean Government.

IV

For the protection of the Japanese settlement at Seoul and the open ports against possible attacks by the Korean populace, two companies of Japanese troops may be stationed at Seoul, one company at Fusan and one at Won-san, each company not to exceed two hundred men. These troops will be quartered near the settlements, and shall be withdrawn as soon as no apprehension of such attacks could be entertained.

For the protection of the Russian Legation and Consulates the Russian Government may also keep guards not exceeding the number of Japanese troops at those places, which will be withdrawn as soon as tranquility in the interior is completely restored.

On the 9th of the following month the principle of the above Agreement was confirmed, at Moscow, between Prince Lobanoff and the Marquis Yamagata, when it was agreed that.—

I

For the remedy of the financial difficulties of Korea, the Governments of Russia and Japan will advise the Korean Government to retrench all superfluous expenditure, and to establish a balance between expenses and revenues. If, in consequence of reform deemed indispensable, it may be necessary to have recourse to foreign loans, both Governments shall by mutual consent give their support to Korea.

II

The Governments of Russia and Japan shall endeavour to leave to Korea, as far as the financial and economical situation of that country will permit, the formation and maintenance of a national armed force and police of such proportions as will be sufficient for the preservation of the internal peace, without foreign support.

III

With a view to facilitate communications with Korea, the Japanese Government may continue *(continuera)* to administer the telegraph lines which are at present in its hands.

It is reserved to Russia (the rights) of building a telegraph line between Seoul and her frontiers.

These different lines can be repurchased by the Korean Government, so soon as it has the means to do so

IV

In case the above matters should require a more exact or detailed explanation, or if subsequently some other points should present themselves upon which it may be necessary to confer, the Representatives of both Governments shall be authorized to negotiate in a spirit of friendship.

The attitude of the Korean Government in connection with these arrangements was not shown until the following years, when, on March 9th, 1897, the Minister of Foreign Affairs addressed the following observations to the Japanese Minister:—

Minister of Foreign Affairs,
March 9th, 2nd year of Kun-yang (1897).

I have the honour to acknowledge the receipt of your dispatch of the 2nd instant, informing me that, on the 14th day of May last, a Memorandum was signed at Seoul by H. E. Mr. Komura, the former Japanese Minister Resident, and the Russian Minister, and that, on the 4th of June of the same year, an Agreement was signed at Moscow, by H. E. Marshal Yamagata, the Japanese Ambassador, and the Minister for Foreign Affairs of Russia ; and that these two documents have been laid publicly before the Imperial Diet. You further inform me that on the 26th ultimo you received a telegram from your Government pointing out that the above-mentioned Agreement and Memorandum in no way reflect upon, but, on the contrary, are meant to strengthen, the independence of Korea, this being the object which the Governments of Japan and Russia had in view,—and you cherish the confident hope that my Government will not fail to appreciate this intention. In accordance with telegraph, instructions received from the Imperial Minister of Foreign Affairs you enclose copies of the Agreements referred to.

I beg to express my sincere thanks for your dispatch and the information it conveys. I would observe, however that as my Government has not joined in concluding these two Agreements, its freedom of action as an independent Power cannot be restricted by their provisions. I have etc.

(Signed) YE WANYONG,
Minister of State for Foreign Affairs.
H. E. Mr. Kato,
Minister of Japan etc.

JAPAN: THE LAND OF DIVORCE.

By H. TWITCHELL.

PERHAPS it isn't always true, as moralists tell us, that the instability of the home is a menace to national existence; Japan may be the exception that proves the rule. Or, perhaps it is only in Christian countries, where woman is recognized as an influence, that the danger lies. Certain it is that Japan is making great strides forward in nearly every department of life, and it is equally certain that in no land on earth are home-ties severed so easily and for such a variety of causes, some of them trivial. Statistics tell us that fully one-third of the marriages among the poorer classes end in divorce. In the higher classes, the percentage is not so great for reasons that we shall designate later on.

Travellers have noticed how difficult it is to gain entrance into a Japanese family. The female members are merely introduced to the guest and there the acquaintance ends. For this reason, the Japanese woman has always remained a fascinating mystery. She may have ideas and tastes but they are not to be shared with the world at large. The astute head of the family sees to this; he knows perfectly well that if the truth concerning the organization of his household were to be known, he would be considered a very inferior being, and his national vanity would suffer in consequence.

To begin with, the inferiority of woman has been taught by philosophers and moralists from time immemorial.

"A woman should regard her husband as her lord, and serve him with all the reverence and all the adoration of which she is capable." So said Kaibara, the great teacher of the seventeenth century. He said a great deal more in this same strain, threatening women with celestial vengeance should they dare to disobey their lords and masters, or have any thoughts other than how they could best serve and please them. According to this great philosopher, women should practice what he terms "a triple obedience" to her husband and his parents, first of all; a young girl should be completely subservient to her father, and a widow subservient to her son.

This inferiority of woman is founded on the principle of her moral, psychological and even physiological inferiority. "The five greatest maladies of the feminine mind," says Kaibara, "are indocility, ill-humour, love of gossip, jealousy, and stupidity. Without a doubt seven or eight women out of every ten are afflicted with all these maladies, hence their inferiority as regards men." Confucianism makes of woman an eternal child, an incurable invalid. Buddhism treats her more severely still; not content with denying her reason, it holds her to be diabolical, more wicked even than weak. "The outward appearance of woman is that of a saint; but her heart is that of a demon," says a Buddhist maxim. Even to this day, at certain religious festivals and on their wedding days, women wear a head bandage called *tsounokakouchi*, meaning "hiding the horns."

Still, history tells us that far back in the history of Japan women played very important roles. Without mentioning the fabulous Empress Djingo, there was the epoch of the Foudjiwara, lasting from the seventh to the eleventh centuries. This period was followed by years of warfare, when all the male inhabitants were required to bear arms. The women, left at home, had to cultivate the fields, spin, weave, do everything, in fact. Later, when peace was established, men took up some branches of labour, but women were still expected to do what Westerners would consider much more than their share.

Although many things in Japan have changed for the better, still even the educated classes believe that their attitude toward women is the proper one.. "That the male is superior to the female is the great law of heaven and earth," they say. "To misunderstand this law and to speak of our customs as barbarous is absurd.'

During the cherry-blooming fetes, women often faint in the pressure of the crowds. Men seldom attempt to assist them, not even their male relatives. When it rains, it is always the woman who carries the heavy umbrella, even when she has to stand on tiptoe to hold it over the head of her lord and master. Statistics show that the women perform more than half the labour of the country. They help to till their own little patches of ground, they go in crowds into the harvest-fields and tea-fields, they work in the rice fields, standing to their waists in mud, they garb themselves like men so that they may be able to perform men's duties, and they become wrinkled, and aged while they are still young. Even maternity does not shield them : as soon as their babes are a few days old, they return to the fields with them strapped on their backs, like the Indian women of our country.

Then, when their husbands tire of them, they can be put away. In spite of all the new laws against the custom of centuries, it is as easy for a Japanese to divorce his wife to-day as it was in the time of the moralist Kaibara. The Seven Reasons sanctioned by Confucianism are: disobedience to a father-in-law or a mother-in-law, sterility, lasciviousness, jealousy, leprosy, loquacity disrespectful chattering, inclination to steal. One of these can always be found to fit the particular case. It is needless to state that it is nearly always the husband that procures the divorce. In fact, prior to 1873, only the husband could legally free himself. In that year a law was passed giving privilege to women for certain causes, but it has remained a dead letter. The reason for this is the fact that, no matter what the cause for divorce may be, the children always remain with the father who can also keep his wife's possessions.

Among the higher classes, divorces are less common, the system of concubinage making it almost unnecessary. The poverty of the lower classes prevents indulgence in this custom. Polygamy is not exactly authorized by the Code, but it exists on tolerance. In pursuance of a law, the head of a household has the privilege,—which he freely uses,—of introducing into his family, in the guise of servants, one or more concubines. called *me-ka-ke.* Unde old laws, the number was even prescribed for individuals of different social rank. The Code of 1896 is silent on the subject, appearing to ignore the existence of the *me-ka-ke*. The concubine still flourishes in the Japanese household, however, and the legitimate wife is not only compelled to tolerate her, but also to bring up her own children with the illegitimate ones. Furthermore, in case the wife has no children and is not put away in consequence, the illegitimate children take their place and claim her as their mother. In such cases, the *me-ka-ke* is relegated to the position of domestic. The picture is not a very pleasant one for the Westerner to contemplate.

Occasionally a progressive newspaper issues a tirade against concubinage, declaring that the Japanese woman can never rise to the level of her sister in the Occident so long as the pernicious practice exists. The journalists are doubtless sincere, but a Turk might as well protest against polygamy. The customs and institutions of a people can be modified only by changing the mental constitution from which these customs are derived, and to do this requires centuries of time. In the most elevated circles of Japanese society, whose members pride themselves on their assimilation of European ideas, one will find, under the veneer of civilization, the customs of old Nippon as carefully preserved as among the most backward of the "provincials."

By proscribing this particular custom, the Mikado would be faithless to his own origin. He has given proof of his advocacy of the system by adopting as heir to his throne the son of one of his *me-ka-ke*. The idea of contesting the legitimacy of this prince's title would never enter the mind of the most advanced Japanese.

This leads us to refer to another custom of the country which is profoundly rooted in the national character, and which removes one of the dreads of the effects of divorce; this is the practice of "adoption." In all civilized lands one may adopt children, but nowhere else is the custom so prevalent. A Japanese wife is never sure that her child will occupy the first place in their father's life. He has the power and often exercises it—of adopting whomever he wishes. On the other hand, young men who wish to secure influence, often have themselves adopted by a person who can assist them. It sometimes happens that the son is older than his father, and this wholesale practice often leads to the strangest complications.

One of the chief reasons why divorce is so common in the Flowery Kingdom is that marriages are often absolutely loveless. They are arranged by relatives or friends and many times the principals never see each other until the wedding day. The relatives of the husband know that he can obtain a divorce if his wife does not please him, so there is not much risked on his account. It is the woman who must suffer in silence. She must not only obey him and serve her husband but she must submit in all things to her mother-in-law and other of her husband's female relatives.

In Japan, and also in China, the mother-in-law reigns supreme in her son's household. The time-worn jests applying to her in other lands are fully deserved here. In fact, the half could not be told. Her treatment of her son's wife is often unbearable in its cruelty. She seems to desire to wreak vengeance on the hapless creature for all the indignities she herself has had to suffer.

There is still another and a darker side to family life in Japan. Happy the girl whose father gives her in marriage, even if her position be that of a servant. If he so desires, he may sell her outright. Although the decree of 1875, completed by the law of 1896, deprived fathers of that right, in point of fact, the position has changed but little. The daughter is considered an object of merchandise, her value depending upon her beauty and intelligence.

In order to appreciate the position occupied by women in Japanese society, we must entirely dispense with our Western ideas of morality. We must recognize the fact that, in spite of affected indifference, there exists in the heart of every Japanese pagan beliefs which urge him to worship at the shrine of Venus and make sacrifices to that goddess.

This is apparent when one considers the importance given by the municipalities to their *Yoshiwara*, or pleasure quarters (actually, the restricted district). Here the broad streets, brilliantly illuminated at night, are bordered by sumptuous houses, whose ground-floors are singularly arranged. They have sliding walls, which when pushed back, reveal gilded bars behind. In these "cages" sit the richly-attired, painted *geishas*, in full view of the passers-by, to whom they may talk. Strangely enough, the *Yoshiwara* is one of the most frequented places of promenade in the whole city, and it is a novel sight to the foreigner to see the middle-class families strolling about, looking with kindly curiosity at the *djoros* or *geishas*. The curiosity may well be kindly, for often it is a father looking at his own daughter whom he has sold.

Even the most modern of the Japanese point out with complacency and even pride, the incomparable luxury of their pleasure quarters. That of Tokio (recently burned) was built around the Temple of Kinriozan (Golden Dragon), whose famed gardens are tended with the most scrupulous care. At the flower fetes, the visitors witness a spectacle that carries them back many centuries from modern Japan. This is the procession of the most beautiful of the *geishas*, wearing their richest attire, carrying flowers. Each one is accompanied by two watchful servants, to prevent either any attempt at escape or any false step on the part of the beauties, who wear sandals mounted on little blocks, when walking in the dust. With their rich kimonos, the costly combs in their coiffures, and their haughty expression, these houris might be mistaken for dethroned queens, as they file along through the principal avenues of the sacred garden, in the midst of an awed and silent throng, who seem to see something religious in the ceremony.

One must have witnessed all this to understand that, in Japan, the fact of a young girl becoming a *geisha* does not carry with it the opprobrium that would attach to such an act in Western countries Many of the *mousme* marry after their release, and make as good wives and mothers as any other women. Some even become the wives of noblemen and are received at court with the honor due to the rank of their husbands.

While in the *Yoshiwara*, these *geishas* are in reality prisoners, and the ornamental grill-work behind which they sit is often of iron. They are usually bought of their fathers or other male relatives and can leave their refuge of shame only after they have paid back the sum they cost, plus the expenses of their wardrobe and board. They are supposed to receive half their earnings, but, in spite of official control, the exact sum is never made known, and many of them become old servants in the houses where they reigned in their days of youth and beauty. If they succeed in escaping from their prisons, they are generally returned to their masters by the police. They rarely try to escape, for according to Confucius, filial piety is the greatest virtue a daughter can possess, and flight might cause their parents' financial embarrassment. The *geisha* and her fate has ever furnished a favorite theme for poets and romancers. One recently written tale, *The Heart of a Geisha*, by Mrs. Hugh Fraser, exhibits her in one of her nobler aspects.

Japanese women have already reaped some of the benefits of association with Westerners. The man who walked proudly ahead of his wife when she wore her native costume, permits her to pass first when she is attired in European fashion. Some of the young people, who were educated abroad, astonish their elders by actually making love matches.

Japanese women are beginning to receive education. In old Japan, women, were considered incapable of learning; at the present time, they are chiefly taught the accomplishments. The higher education has as yet received little attention. One public institution exists for that purpose approximately: the Normal School of Tokio, which was organized, for the purpose of training teachers for girls' schools.

Women are not admitted to the two imperial universities. Quite recently, however a private university for women was established at Tokio by Baron Mitsoui and several other wealthy men. One of these, Count Okouma, referring to the enterprise said: "Women have as much intelligence as men. They should receive equivalent but not identical education since their sphere is within the home."

This remark shows a spirit that augurs well for the future of Japanese women, although all progress in her direction will be slow. The task of the teacher will also be a delicate one. The result of the higher education of women has not been entirely satisfactory in occidental countries; with the Japanese woman, the danger might be still greater. She has been taught from her earliest infancy to be obedient, amiable, to expresss only humble desires, and to smile eternally. The smile might well be dispensed with, but it would be a pity to efface the gentleness and good humor of which it is supposed to be the exponent.

Be that as it may, it will be centuries, doubtless, before the beautiful Land of Flowers will cease to be the Land of Divorce.

THE ESSENTIALS OF VEDISM.

By Mr. G. A. CHANDAVARKAR.

NOTWITHSTANDING the fact of the rapid growth of the science of comparative religions, the foes of the Vedic Religion have caricatured and grossly misrepresented it. But it is a fact patent to all unprejudiced minds that the Vedic Religion being the oldest of all religions justly claims to be their fountain-head. In the evolution of religious consciousness, at any rate, it must have played a prominent part. A time there was when it did satisfy the deepest hunger of the human heart and from times immemorial has been exercising a profound influence on the Hindu mind. The sacred fire of enthusiasm generated by the *seers* of yore could not be extinguished by the mighty torrents that rolled on in the plains of Hindustan centuries after, through the mountain-passes of North-West India. Without let or hindrance, the religion of Christ later on tried its level best to establish its supremacy. In the twentieth century, however, rationalism the inveterate foe of all revealed or natural religions is slowly but steadily marching on. What the future of this new conflict will be none can safely predict.

In the history of this keen struggle, however, there is one remarkable fact—*viz.*, the Vedic Religion has manifested distinct signs of vitality and no enemy has inflicted mortal wounds. It is still a living mighty force in the land of its birth. How can we explain this strange phenomenon? How comes it that the Vedic Religion still continues to be a victor?

The answer to this question is simple enough. Either the enemy must have some inherent weaknesses so great as to render it powerless or the Vedic Religion by itself must be possessing remarkable strength. We are not in the least anxious of saying that other religions had serious defects and thus wounding the susceptibilities of their followers. Our purpose here is just to touch upon few of the essentials of *Vedic Dharma* so that the indulgent reader may be enabled to find out for himself the elements of strength in this religion.

At the very outset, it would be better for us to bear in mind that this religion is not to be considered as a bundle of meaningless ceremonials. The *Vedas*, the *Upanishads*, the *Durshanas* and *Smiritis* are, let it be remembered, in themselves treatises on ethics, sociology and theology and are not as is believed by some 'babblings of a human race sunk in primeval ignorance? Any careful student who cares to make a historical survey of Indian civilisation from the age of prehistoric antiquity down to the present times will undoubtedly be struck by some of the essentials of Vedism which we briefly enumerate below.

I. Belief in an Omnipotent and an Omniscient God is its first essential. The Vedas and the Upanishad stands for monotheism pure and simple. Different deities mentioned in the religious books are attributes of one supreme being. राकंसद् विमा: बहवो वदंति " By different names is that One called." The Atharva-Veda states in quite unequivocal terms that the God is not two, three or four but राक राव राक राव only one and only one. It is preposterous to accuse them of polythersm. Rajah Ram Mohan, Swami Dayanand, Swami Vivekananda and various other reformers have emphatically declared that the Vedic Religion is monotheistic first and everything else afterwards.

II. Three different co-existing and eternal entities are recognised viz., (1) God (2) Human Soul and (3) Matter. Human soul is ultimately to reach God by *Jnana*, *karma* and *Bhakti* (knowledge, action and piety) or else inordinate love of matter, we are told, at the neglect of *Sachchidananda*, is ruinous to the cause of this soul. The schools of Shankara, Madhwa and Ramanuja are not in reality conflicting in nature but preach God as our destiny or final goal of human activities.

III. The society is to be divided into four and only four *Varnas* (1) *Brahma* the intellectual class (ii) *Kshatriya* the warrior and the ruling class (iii) *Vaishya* the merchant class and (iv) *Sudras*. The class that is by nature unfit for higher pursuits of life and therefore fit for service. These are determined by merits and actions and not mainly by birth. (चातुर्वठ्यं गुरा कर्मस्व क्षावत:) No class can claim superiority over another but all put together are considered as necessary and equally important units. For the sake of division of labour this classification is needed and it is also believed that this scientific division and the discharge of their legitimate duties will avoid social conflicts. We believe that in every civilised society in one form or another this division does exist. Even the arrangement of the human body points to a similar classification.

(i) The head—corresponding to the Brahmin class
(ii) The arms ,, ,, ,, Kshatriya ,,
(iii) The heart and belly ,, ,, ,, Vaishya ,,
(iv) The legs ,, ,, ,, Sudra ,,

Just as for the healthy state of a human body these organs ought to work properly so also ought the four classes to work in harmony for peace and order in the society.

Numerous sub-castes and the consequent conflicts are not tolerated by this religion.

IV. The life of an individual is divided into four stages (i) *Brahmacharya*—that of an earnest student (ii) *Grihastya*—that of a philanthropic householder (iii) *Vanaprasta*—that of a selfless worker (iv) *Sannyasa*—that of a retired hermit carrying the torch of light everywhere freely, not caring for the joys of this world. At least as an ideal we cannot imagine a better arrangement. The future happiness is dependant on the proper discharge of legitimate duties of every stage and it is mostly based on a true Brahmacharya celibacy.

V. Philanthrophy is described to be the virtue of all virtues. The five daily duties of a man are (1) Brahma Yajna—worship of God according to the prescribed rites (2) *Deva-Yajna*—worship or reverence to men of light and leading (3) *Pitri-Yajna*—propitiation of parents and elders by serving them and ministering to their wants, (4) *Bhuta-Yajna*—feeding the cattle and other domestic birds and animals (5) *Athithi-Yajna*—hospitable treatment of guests who deserve help. It is easy to perceive that philanthropy—परोपकार is at the basis of all these daily duties, the discharge of which is incumbent on every follower of *Vedic Religion*.

VI. Four objects are described to be aimed at by man (i) *Dharma*—virtuous life (ii) *Artha*—acquisition of wealth by righteous means (iii) *Kama*—the enjoyment of pleasures within a reasonable limit (iv) *Moksha*—freedom from the bondage of matter. These objects are indeed noble in themselves and are known as "पुरूषार्थ चतषय"

VII. No system of religion, however eclectic or rationalistic it may claim to be, can entirely dispense with ceremonies of some kind or other. In the Vedic Religion too, *16 Sanskaras* are recognised, the chief of them being the Upanayana and the *Vivaha*, the former is performed at the time of a boy entering the *Gurukula* and the latter is the marriage ceremony. Both these are very essential as they mark the passing from one stage of life into another. They are as it were the turning points in a man's life.

If the purity or wholesomeness of the water of the Ganges is to be tested, it would not be wise on our part to take the sample of water collected near Calcutta or Benares because here the proximity of a big city renders the waters quite unhealthy as a result of the accumulation of filth and dirt of all kinds but straight on we must go to Gangotri where the waters just leave the mountains and mark the purity of the water there. Similar is the case with our Vedic Religion.

For ages together the mighty river has flown on through an immense territory and naturally enough, through human folly or ignorance, filth must have been poured down into it. Test the purity or the sublimity of the religion not from a chapter or a verse of a book written by a selfish prejudiced being but go straight on to the very fountain head, the *Vedas* and other *Sat-Shastras*. Study them in the manner they ought to be studied, digest their sayings and preachings thoroughly well and if ever spiritual thirst disturbs you or if ever in moments of despair you are cowed down by miseries of the topsy-turvy world, then, repair to this fountain, breathe the exhilarating atmosphere, bless the memories of the ancient sages and enjoy the fruits of hard-earned *Mookti*, after drinking these celestial waters.

SULTAN SALAHUDDIN: AN APPRECIATION.

By Mr FAIYAZ ALI.

To gauge with any pretence to accuracy the *standard* of the superlative excellence, heroism and magnanimity of Salahuddin, it is very necessary to touch succinctly on the nature of the Crusades and their bearing upon the destinies of the countries of Asia Minor, Syria, and Palestine. It has invariably been the fashion among some Christian eulogists to invest the Crusades with a transcendent halo of sanctity and glory, and to regard every knight and soldier of the Cross as a veritable Phoenix of perfection and a beauideal of intrepidity and chivalry. No avalanche of praise is considered too much to be bestowed upon their chivalrous feats. They show to us clothed in a hazy light of mystical awe, and holy glory. But surely, the 'distance' of centuries has lent 'enchantment to the view' and 'robed' the knight in this saintly 'hue' otherwise History tells us quite a different tale. The original, rudimental cause of the Crusades was extremely simple. Tales of Christian pilgrims being fleeced and maltreated by the Bedouins (very much in the same way as the modern Muslim pilgrims are) propagated with characteristic love of hyperbolism ignited the explosive dynamite of the antipathetic sentiments of Christian Europe. The flow of such a gigantic river, teeming with frenzied humanity, from a source so puny as this simple grievance, one would think as next door to incredible. But such is the fact, and this torrential river bade fair to submerge the continent of Asia or at least the western portion of it. In 1095 Pope Urban II hoisted the first signal of the Crusades. "Every means" says Hallam "was used to excite an epidemical frenzy. The first three expeditions led by Walter the Penniless, Peter the Hermit, and Godeschal after pursuing a bloody career, signalized by "every species of grossness and libertinism" * ended in utter failure. A fourth band from England, Flanders, and Lorraine was cut to pieces at Memsburg. The fifth expedition, counting 700,000 men led by Godfrey of Bouillon besieged Antioch. The leaguer was protracted to 9 months, and provisions falling short the Franks were driven to the very edge of cannibalism. "Carrion was openly dressed" says Mills "and human flesh was eaten in secret." Von Sybel, Gibbon and other writers endorse the statement. "The spies" says Gibbon "who introduced themselves to the kitchen of Bohemond were shown several human bodies turning on the spits." The whole career of the Crusaders does not yield even a phantom model of humanity. Having slaughtered 10,000 Saracens at Antioch, and 100,000 more at Murratunnoman they advanced to Jerusalem, and the climax to all the series of horrors was reached at the storming of the Holy City by Godfrey and his myrmidons. Over 70,000 were butchered with merciless severity after being regaled with promises of safety. It was Brennus the Gaul and the Romans over again. Godfrey outheroded the revolting atrocities of Nero. Raymond de Agiles, an eye-witness says "that under the portico of the mosque (of Omar) the blood was knee deep and reached the horse's bridle." "Neither the tears of women, nor the cries of children, nor the sight of the place where Jesus Christ forgave his executioners, could mollify the victor's passion." † The Jews suffered a worse fate. Penned in their synagogues they were burnt alive. Success henceforth attended the arms of the Crusaders. Cities like Caesaria, Tyre, and Tripoli fell like ripe fruits before their furious onslaught, and the garrisons were given but short shrift. In fine the promiscuous vandalism of Alaric the Goth and Attila the Hun was cast into shade before the sanguinary feats of Godfrey and Bohemond. What this expedition failed to compass the second Crusade accomplished, and Syria and Palestine passed into the hands of the Crusaders who even began to dream of conquering Asia and Christianising it. But these Alnaschars were doomed to a bitter dis-illusionment. At first El-Ghazy led them a pretty dance, and then the redoubtable Imaduddin Zangi, the 'sanguineas' of the Christians paid off old scores with a handsome interest. When Zangi conquered Baalbek, he deputed Nejmuddin Ayyub, the father of Salahuddin to the government of the city in reward for his past services. And it was here at Baalbek that Salahuddin spent some years of his childhood.

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* Michaud.

† Ibid.

Yusuf surnamed 'Salahuddin,' "Honour of the Faith," the 'Saladin' of the Europeans, sprung from the tribe of Kurds, was born at the castle of Tekrit in the year of Grace 1138. There is a peculiar paucity of materials about Yusuf's early childhood and youth. From 1154 to 1164 Yusuf lived at the court of Nuruddin, the son and successor of Zangi, at Damascus where his father Ayyub was governor. Although according to some versions Yusuf was not altogether innocent of youthful aberrations; the Arab chroniclers give him a character of a 'youth of excellent qualities.' He did not exhibit in his childhood any marked symptoms of future greatness and was to all appearance unsusceptible to "the last infirmity of noble minds." Venerable Egypt was the theatre of Salahuddin's infant victories and deeds of greatness. In the first two expeditions into Egypt led by Asaduddin 'Shirkuh,' his uncle, Salahuddin acting on his staff, had received the laudatory notice of the general, and had inspired him with a very high opinion of his perspicacity and tact (*a*). In this too it happened, that by the famous defence of Alexandria, he established his military character. In 1169 at the death of Shirkuh, the eye of the Fatimide Caliph settled on Salahuddin as the best man to step into the vacant office of the vizierate. His smouldering talents flared up at the magic touch of power. He shuffled off the coil of the anchorite, and began to order life more rigorously. He became strict and austere, shook hands with former love of ease and obscurity, and put on the robe of the Spartan. His first step was to summon all the members of his family to play the satellites round his sun of glory, and he set about concentrating all power in his own hands, and imposing his high-handed autocracy on the Caliph. El-Aziz, the Fatimide Caliph, who had taken him to be a simple, tractable creature, now felt a sentiment towards him, analogous to that of Sinbad towards the old man of the island. El-Aziz was a perfect valetudinarian and gradually became little better than a stuffed dummy in the hands of Salahuddin. So that in 1171 he found an opportunity to depose El-Aziz and end the long line of the Fatimide Caliphs. Henceforth Salahuddin was the *de facto* king of Egypt while Nur-ud-din was only so *de jure*. Salahuddin's brother Turan Shah subjugated Yemen and Nuruddin's opportune death proved to be no inconsiderable accessory to Salahuddin in the consolidation of his independence over Egypt, Nubia, Hajaz, and Yemen. On Nuruddin's death his son Ismail Elmalik-us-saleh, then only 11 years of age, stepped into the purple. Taking advantage of his minority Saleh's nobles began to revolve schemes of self-aggrandizement at his expense. The principal of them, Gumushtagin by name had managed to catch the child-king in the fatal toils of his simulated loyalty. All imperial power

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(*a*) Ibni Shaddad.

was lodged in this grim [illegible] the dominant spirit of Saleh's realm he was not prepared to tolerate another man having a finger in the pie. Holding. as he did, the absolute reins of the kingdom, he unflaggingly set about feathering his own nest pretty comfortably, and employed every hellish expedient to poison Saleh's ears by misconstruing to him all Salahuddin's professions of love and loyalty, as sugared words, and all his sincere grief as crocodile tears. Nettled and stung by this treatment Salahuddin revenged himself by surprising Damascus, but he had the *khutba* read in Saleh's name all the same. Some might be disposed to postulate the existence of selfish ambition in Salahuddin, but considering his deep love, and unswerving loyalty to the house of his benefactor Zangi, such a statement appears perfect moonshine. Saleh's death in 1181, rid Salahuddin of his cotenant of the throne of Egypt, Mesopotamia, and Yemen. By the end of 1182 he was acknowledged suzerain by all the princes of Western Asia ; and henceforward he became the cynosure on which every Muslim eye was fixed in the dislodgment of the Christians from Muslim land. A truce had been arranged between Salahuddin and King Baldwin IV of Jerusalem, but Renaud or Reginald of Chatillon a highhanded desperado and a notorious breaker of treaties, in open violation of the truce, accomplished a climax of audacity by plundering the caravan, which rumour whispered was escorting the Sultan's sister, and this drew on the Christians the Sultan's terrible wrath. In 1187 the Sultan put the Crusaders to a terrific route at Tiberias. 10,000 Franks bit the dust and Guy de Lusigan, the king of Jerusalem together with other principal chiefs fell in the hands of Salahuddin. Salahuddin followed up his splendid victory with unremitting vigour and unsleeping vigilance. The castle of Tideriad fell and the wife of Raymond of Tripoli though taken captive was sent back to her husband with every circumstances of chivalry and respect. Acre was taken by a *coup de main*. After taking many other cities Salahuddin marched upon Jerusalem, the focus of Christian and Muslim efforts, the bone of contention for the last hundred years. The conquest of Jerusalem had ever been the burden of Salahuddin's thoughts. Sixty thousand soldiers, each a candidate for martyrdom, defended the walls of the Holy City. At first the Sultan made humane and advantageous advances to the garrison, but these were scornfully repulsed. At this the Sultan was exasperated and vowed to copy the precedent of Godfrey, and avenge his massacre. In justice to him it may be said, that the bestial treatment accorded to the Muslims of Jerusalem in its first capture, was sufficiently potent in its detail of horror and barbarity, to excite a spirit of retaliation even in a person so humane as Salahuddin. The leaguer was pressed with remarkable vigour and the garrison lost heart and sued for peace and mercy 'in the name of the Common Father of mankind.' The memory of the sanguinary Godfrey and the dogged refusal of the garrison to his magnanimous offer, still living in his mind, was calculated all the more to rivet the implacability of his desire for vengeance ; but this appeal for mercy awakened his dormant pity and he chivalrously forbore. "Never did Salahuddin show himself greater than during this memorable surrender." (*a*) Those who could not disburse the ransom were ransomed in shoals by El-Adil, Kukbury, and other Saracen Amirs. The Sultan crowned his generosity by causing it to be proclaimed that all those incapacitated from paying were at liberty to troop forth. And their going continued from morn till night. "Such was the charity which Saladin did of poor people without number." (*b*) When all had left he entered Jerusalem on

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(*a*) Mr Stanly Lane-Poole.
(*b*) Ernoul.

Friday the 9th October 1187. The conquest of Jerusalem gave the *coup de grace* to his fame. It was a victory grander that that of Platae or Marathon, grander because the less bloody and the more humane. "If the taking of Jerusalem" says Mr. Stanley Lane-Poole "was the only fact known about Saladin, it was enough to prove him the most chivalrous and great hearted conquerer of his own, or perhaps any age." After this the Sultan marched on Tyre, but the city being vigorously defended, he considered its siege clogged with the liability to a wasteful depletion of his resources (*c*), and so he withdrew. The abandonment of the siege was an egregious political blunder, and though Salahuddin conquered many cities and fortresses in the north, the complexion of his affairs ominously changed, and a crisis of gloom began to gather over his path of success. The 'mortal news' of the fall of Jerusalem threw all Europe into a hysteric frenzy of fermentation. Grief, fear, anger, and desperation struggled in the breast of every follower of Christ. It operated with varying effect on different individuals. Pope Urban III died of grief, while Abbot Simson of Bury St. Edmund wore sackcloth and abstained from animal food since the receipt of the 'mortal news'. Pope Gregory VIII preached united action, while Baldwin of Canterbury fulminated in England, and Berter of Orleans thundered in France. The patriarch of Jerusalem and other priests of a bellicose order fanned the indignation of the people of Syria and Palestine. In the frenzy of the moment 'even women enrolled themselves for war'.* All was hurry, bustle, and confusion in Europe and in Asia. Reinforcements from various quarters constantly swelled the ranks of the besiegers of Acre under Guy de Lusignan, who had succeeded in mustering the debris of the Frankish army. The Crusaders had by a favourable concatenation of circumstances stolen a huge advantage over the sleeping Salahuddin. The siege of Acre lasted for about two years from the middle of 1189 to the 12th of July 1191. It is a tedious episode of desultory warfare in which victory oscillated with peculiar vicissitudes. Acre had become a point of confluence for the Crusading armies. The arrival of Philip, and Richard upon the scene of action floored the hopes of Amir Karakush and Hisamuddin. Acre surrendered and Richard immolated 3000 Muslim defenders after having lulled them into a false security by his extravagant promises of safety. Mercy it appears was treated among the Crusaders as the Cinderilla of virtues. Richard's circle of allies was a fluctuating one, and people came and deserted in numbers. Philip of France was on the wing for Europe, on the excuse of ill-health, and had stipulated, that the Duke of Burgundy was to remain with 500 knights and 10,000 foot, to fight for the Holy Cause. Acre became the Capua of the Crusaders, and was shamefully converted into a hotbed of profligacy and demoralization. Dissipation was rampant to an extent, that 'put wiser men to the blush' (*d*) Richard with difficulty marched with 100,000 reluctant soldiers, towards Ascalon. Salahuddin under a panic for Jerusalem levelled Ascalon to the ground with a view to the evasion of disagreeable contingencies. Richard turned back despairingly from within sight of the Holy City. A mighty Rubicon was placed between the Crusaders and all possibility of return. Richard moreover learnt to his cost, that he had to contend with a man of infinite and interminable patience, as well as of an adamantine resolution and an earnest fixity of purpose, against whom it was a Sphinx's riddle to gain any but fugitive advantages. Salahuddin was the one vitalizing spark of fervour, eagerness, and energy, who inspired and illuminated the flagging courage and smouldering devotion of his soldiers. Although Richard's heavy arm once or twice seemed for the moment to drown Salahuddin's hopes, the

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(*c*) Erroul.

(*d*) Itinary.

* Sayed Amir Ali.

Sultan notwithstanding shot up to the surface with the buoyancy of a life-belt, while Richard in spite of his apparent success began to sink in his heavy armour. At length Richard became anxious for peace and a contributory cause to his anxiety was the receipt of disquieting intelligence of John's ambition in England, and the invasion of Normandy by a dangerous rival.

To fight or not to fight—that was the question. And caught in this Dedalian intricacy Richard saw no avenue of escape but to make peace and beat a homeward retreat. The securing for himself of the good offices of El-Adil, Salahuddin's *alter ego*, resulted in little material advantage. Salahuddin was firm in his demands and refusals and so the terms of peace remained for a long time *sub judice*. Richard even consented to marry his sister Joan to El-Adil, but the scheme was exploded. At last after much haggling about the terms, a treaty was signed at Ramla in 1192 and peace henceforth brooded over the disturbed land. Richard embarked for Europe in October 1192 to seek a long captivity and a premature grave (*a*). Thus ended ingloriously the Third Crusade. "Before the great victory at Hittins (Tiberias) in July 1187, not an inch of Palestine, west of the Jordan was in the Muslim hands. After the peace of Ramla in September 1192, the whole land was theirs except a narrow strip of coast from Tyre to Jaffa (*b*). There was nothing in the treaty that could call the blush of shame or discomfiture to the manly brow of the Eastern Sultan. The contemptuously small gains of the Crusaders were totally incommensurate with their prodigious losses. Baldwin had thundered and Berter had flashed and the whole of Christendom was up in arms ready to sacrifice its comfort, its property, its life, its everything at the Altar of the Holy City. The Emperor Fredrick Barbarossa of Germany and Richard Coeur de Lion of England, William of Sicily and Philip Augustus of France, Leopold of Austria and the Duke of Burgundy together with one thousand and one other principal Barons of fame and high repute, had responded warmly to the call of Pope Gregory and had been galvanized by the fiery eloquence of fanatical and gesticulating monks. Christian Princes of Syria and Palestine had thrown their weight into the scale. A Geoffrey, a Chatillon, a Lusignan, a Humphrey, a Raymond, and a dozen others in the bargain had marched to the tune of the Crusader's martial music. The thunder of the carering cavalcade of the Templars and the Hospitallers had resounded on the plains of Syria and re-echoed in the hills of Palestine. But everything like the bubble had burst. Fredrick was drowned, Philip had sneaked away, Richard had fought himself out of Asia, and Leopold and Burgundy had followed in his wake. But Jerusalem, the focus of all these gigantic efforts, the root-cause of all this dreadful fermentation, the beacon of Christian hopes, had remained intact. Jerusalem was still in the iron grasp of Salahuddin as safe as it ever could be.

The tremendous avalanche of militant humanity had not shaken the power and station of the Sultan one single jot. His soldiers had followed him through thick and thin. They had never even so much as murmured at the incessant tolls upon their valour and co-operation. And when the tocsin of Gehad was sounded, they had poured in from every nook and corner. Syrians, Turks, Kurds, Arabs, Egyptians, all, with one accord had flocked to his victorious standard. None had dared to resist his overmastering curb-chain. Not a single explosion of insubordination had occurred throughout his kingdom. Salahuddin had emerged

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(*a*) Gibbon.

(*b*) Stanley Lane-Poole.

pre-eminent out of the bloody struggle. He towered high above his adversaries, surrounded by a halo of imperishable glory. Every Asiatic Prince had long been fashioned to his yoke, every part of Hajaz, Yemen, Palestine, Egypt, and Syria had been rendered pervious to his arms and authority.

The brief spell of life that remained to him, he passed among his deeply loved children. He died peacefully on Wednesday the 4th of March 1193, at the age of five and fifty. He had expended every farthing, he possessed, in charity, and the expenses of his funeral had to be borrowed. "The ceremony was as simple as a pauper's funeral." (*a*) Not one eye was there that did not overflow with the scalding tears of affliction, not one face that was not impressed with the unmistakable stamp of sorrow, and in the extravagant passion of their grief, the prayer that rose to the lips of his loving subjects was choked with the insuppressible groans of undescribable anguish. The sapient physician Abdul Latif wrote that to his knowledge, no one among the kings, except Salahuddin, was ever sincerely mourned by the people. Salahuddin was enshrined in the affectionate hearts of his subjects, and thus he had at his hand a lever that could put the whole Muslim world into a violent motion.

Gentleness was the keynote of his character. He was never a lover of sham punctilios and studied formalities, but on the contrary he allowed the widest latitude to geniality and spontaniety of sentiments. He was no martinet, but, combining in himself a gracious affability with a self-respect that never slumbered, he looked all scurrilous language and solecisms in good manners out of countenance. No element of pride ever lurked in his pure soul. When strengthening the fortifications of Jerusalem he actually carried stones on his own shoulders like ordinary labourers. He abnegated every shade of luxury and ostentation, and never patronized gaudy costumes or costly dishes or gorgeous palaces. He was simple, laborious, and ascetic.

On Monday and Thursday, he presided over the Court of Justice, and if a man had a suit to prefer against a prince of the blood, or even against the Sultan himself, he considered it incumbent on the defendant to appear before the Kazi like other ordinary men. But if Salahuddin won the case, he treated the defeated suitor to a robe of honour and some princely present, or the like, and sent him home 'happy and astonished' (*b*) He was so fond of doing his duty that he used to defraud himself of sleep to transact the business of the State. His mercy was so extensive, his heart so open, that he did not grudge even his Christian enemies his sympathy and consideration. He evidenced a particular love for children, and looked upon every orphan child as his special charge. All in a word the Sufi predominated in his nature, and deep down in his heart welled up the rich milk of human kindness. "His heart was humble and full of compassion and tears came readily to his eyes". Although by nature he was averse to war and bloodshed, yet when it came to fighting in the 'path of God', his native mildness yielded to his latent leonine intrepidity. His religion was not a mere rhapsody of words, but it was sincere and perfervid. And as to his charity it would have furnished a subject for astonishment even to the celebrated Hatim Tai. His shrivelled or plethoric purse made no difference in his unparalleled and both-handed generosity. No one stretched his needy hand to him in vain. He gave them so much that it transcended by far their highest expectations and although he was more often than not worried and persecuted with repeated demands from greedy and mendacious mendicants, he would

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(*a*) Lane Poole.

(*b*) Bahauddin and Ibnel-Athir.

miles across these dominions running east and west from Bilodi Taluk in Nizamabad District to Ashti Taluq in Bhir District.

The principal river systems that exist are those of the Godavari and Krishna. The Musi river on which the city is located—the high floods of which in the year 1908 caused terrible havoc culminating in the death of large number of people—rises in the Taluq or Sewavaveddy pet passes through the Nalgonda District, and finds its way to the river Krishna. Want of natural lakes "has caused the people to accumulate water by damming up low-lying tracts." The dominions afford mineral resources in the shape of coal fields at Yellandu better known as Singareni coal, gold fields at Wandalli.

From pre-historic times the South-Eastern portion of H. H. The Nizam's dominions was the haunt of a race called Dravidins. There is a large section of the Telugu speaking race who come under that catagory. Long before the advent of the Aryans they seem to have entered India. The advanced position of these states bespeaks their civilization. Andhra Kings were very powerful and the original people of that race settled at Telingana. The Aryans seem to have entered the Deccan during the fifth or sixth century B. C. Asoka that famous Buddhist Emperor to whose departed memory the rock-cut inscriptions stand as living monuments held sway over Berar and Northern portion of H. H. The Nizam's Dominions.

The first Hindu capital was Warangal. Yadavas were the last of the line of rulers who held sway in the Deccan. Half a century of Muslim rule was replaced by that of Vizianagar Kings whose sway was short lived.

The year 1294 witnessed the invasion of Allauddin into the Deccan. In consequence of it a temporary submission of the Yadava Raja who ruled at Devagiri was effected. After his return from the Deccan, Allauddin made short work of his uncle and seated himself on the Throne of Delhi. To Gujarat an expedition was sent and as a result of it a slave named Malikafar was captured, who managed to ingratiate himself into the good books of the Emperor of Delhi, who elevated him to the rank of commander-in-chief much to the displeasure of the nobles. Malikafar made a futile attempt to obtain the throne of Delhi after the death of Allauddin. After Kutubuddin's succession to the throne of Delhi Muhmad Tuglak was elevated to the throne in the year 1325. The whole of the countries in the southern direction was brought under his control. The change of capital from Delhi to Devagiri as an experimental measure caused the princes to revolt giving rise to Bahmani Kingdom. The year 1321 witnessed the subjugation of Warangal and the year 1326 saw the destruction of the capital of the Karnatic and the Hindu Kingdoms were left without a capital. The year 1327 marks the foundation of Viziyanagar which took its name from the capital on the Tunga Badra. This state achieved the distinction of being the stronghold of a powerful Hindu Dynasty. Anagundi on the opposite bank of the river as it is located in the Nizam's Dominions was a suburb of the capital. Some of the descendants of Anagundi state still hold some possessions in the dominion. Their original greatness has become a thing of the past.

The years 1347 to 1526 mark the lasting of the Bahmini Kingdom. The Badrigai Dynasty was established in the year 1527 at Bidar. One Governor after the dismemberment of Bahamni Kingdom established Imad Shahi Dynasty at Berar—named after Imadul Mulk. Kutub Shahi Kings established the Kutub Shahi Dynasty at Golconda in the year 1512. Adil Shahi Dynasty was founded at Bijapur in the year 1489. Each of the principalities had their share of scramble for power with a view to widen their sphere of influence. Finally Deccan was subdued partly by Akbar and in full by Aurangzebe. It had been the proud boast of Aurangzebe that he was the only Emperor who subdued the Deccan completely. But in bigger tomes on the subject we learn how the King of Golconda was betrayed "at the present site known as Goshamahal" and was taken prisoner by Aurangzebe. It was the scheme hatched by General Mir Jumla. In the year 1737 Aurangzebe tired of his ineffective fighting with the Mahratta died. A civil war broke out. His two son Azim Shah and Shah Alam measured swords with a view to seize the throne. Finally Shah Alam won and sat on the throne of Delhi with the title of Bahadur Shah. He had a younger brother named Kambuksh who was holding the satrapy of Bijapur. To him he wrote that in the event of his submission he would confer on him the governorship of Hyderabad and would not demand any tribute provided the coins were struck in his own name and "Kutba read in his honor." But Kambuksh did not assent to this. War to the knife ensued. Shah Alam had 8,000 horse while Kambuksh had only 400 men. The Emperor's orders were that Kambuksh should be surrounded and brought a prisoner. But his followers killed him on the spot.

A Governor was appointed to rule over Hyderabad. Bahadur Shah died in the year 1711. Jahandar Shah stepped in, in his stead. Faruk Sayar a grandson of Bahadur Shah collected an army for the purpose of establishing his right to the Imperial throne. The Emperor ordered Asafjaha to quit his retirement and assume command of the army. Asafjaha was appointed Viceroy of the Deccan with the title of Nizam-ul-mulk, who married at Aurangabad Syedul-Nissa Begum daughter of Sayad Family. She bore him four issues (1) Ghaziuddin, (2) Nasar Jung (3) Padisha Begum (4) Mohin Nisa Begum.

At the time of his father's death Gaziuddin was at Delhi. Nasar Jung his second son who was on the spot embraced the opportunity and assumed the throne. He was shot dead by the Nawab of Kurnool. His nephew Muzzafar Jung succeeded him to the Subedarship of the Deccan.

Muzzafar Jung was killed by the Nawab of Kuddapa in the year 1751. Salabat Jung occupied his place. He ruled for ten years and was imprisoned in the fort of Bidar by Nizam Ali Khan in the year 1761. A few months after Salabat Jung died. Sekunder Jah son of Nizam Ali Khan was raised to the throne, who died in the year 1761 and was succeeded by Afzuldowlah whose services to the British Government during the Mutiny was recognized by conferring on him the Star of India.

The year 1869 saw the death of Afzaldowla. Sir Mir Mahabub Ali Khan the late lamented Nizam was only an infant of two years and six months. A co-regency composed of Sir Salar Jung and Nawab Shamsul Mura was appointed to rule the State till the young Nizam came of age. In 1875 a deputation headed by Sir Salar Jung waited upon the late lamented King Edward VII when he came to India as Prince of Wales. The Hyderabad deputation was received very favourably. Next year Sir Salar Jung went to Rome and had an audience with the Pope Pius IX.

Sir Salar Jung by the sterling qualities of head and heart impressed on the Viceroy his remarkable abilities. The improvements he made undaunted by the difficulties in his way made him famous at one stroke. He was anxious that the Nizam should visit Europe. All was in readiness, berths secured and the day fixed for departure. All of a sudden Salar Jung passed away to the great regret of all. "He never flinched from duty showing in deed or word his energies by his presence even at social benefit gatherings for encouragement's sake and sitting up from early dawn to late at night despatching dockets and revising papers of state import."

This sketch would be incomplete without placing on record a glorious account of the late lamented Nizam Sir Mir Mahabub Ali-

Khan. Mr. Bishan Narayan Dar from his place as president of the 26th Indian National Congress spoke thus *re* the late Nizam :—

"The sudden and premature death of the late Nizam of Hyderabad is justly mourned throughout the whole country, because he was one of those two or three Indian princes whose names are heard in every Indian household and whose just and enlightened methods compare favourably with those of British Government. The late Nizam was a prince who knew no race or religious distinction in the work of Government; his justice was equal as between Hindus and Mahomedans, his bounty was impartial to all."

No words can more vividly describe than the remarkable extract referred to above, the greatness of the late Nizam. It is a fitting tribute to his departed memory and puts in a nutshell the whole career of the late Nizam.

When the late Nizam took the reins of Government the State was deeply involved in debt. But after his advent the State was improved remarkably. Everything that was conducive to the betterment of the lot of the people was promptly attended to. Various improvements have been effected in the educational department. The multiplying of schools under able educationists shows the keen interest evinced by the State. Law, medical and police training schools have been introduced. Police and jail départments have been sufficiently improved under the able direction of British Officers.

The public works department has received the best attention of Government. The figures in the State Budget gives one a fair indication that several lacs are being spent for irrigation projects. The flood preventive works have been started with a view to check the force of floods in future. This is a scheme inaugurated by Mr. Visveswara Iyah the present Dewan of Mysore and it is expected to yield an annual income of two lacs a year. Every credit is due to him as a propounder of that irrigation scheme.

The Mint department has been improved on a scientific basis by the introduction of latest machinery and plant. Electric works have been taken on hand. The whole city is illuminated with electric lights.

Railways run through the Dominions. Postal Department has been improved greatly. The number of rice, oil and flour mills are increasing by leaps and bounds. Everywhere progress is being achieved steadily but slowly.

"Men of the soil are being educated in Europe. And are able to appreciate the resources placed into their hands. Caprice and chauvinism is baulked."

ECONOMICS: ITS EDUCATIONAL VALUE.

By Mr. ANANDA T. M. SATCHIT.

UNTIL quite recently, the subject of educational values received little attention. It was thought that the discipline of the mind should be the chief aim of college life, and that this end was attained by studies that were separated by a wide gulf from the interests and pleasures of the world, out of which the student withdrew when his college life began. This discipline and exclusion from worldly influences were best promoted by a study of the ancient languages and mathematics and hence they acquired a dominant place in college work.

With the growth and success of the modern sciences, a new and broader ideal of education has gradually won the favour of thinking men and caused a revolution in our ideas of educational values. We now send a boy to college to fit him for the world, and not, as formerly, to exclude him from it. The disciplinary value of a study receives less attention than formerly, while the pleasure a student gets from his work is thought to be a good indication of its value to him as a means of mental development. Just as the taste of food indicates its fitness for food so does the pleasure in studying a subject show the educational value of studying it.

In the beginning all the sciences are inductive, but gradually, through the collection and generalization of facts and the increase of our knowledge, they change into a deductive form. It is not, however, in its inductive or deductive stage that a science has its greatest educational value. It is in the transition from one stage to another. The transition is gradual, and often single portions of a science become deductive a long time before the others. When certain parts have become deductive, the character of the laws and the method of reasoning best fitted to the science, can be seen, while the other parts, yet inductive, furnish that incentive for earnest study through which they can be changed into a deductive form.

When, however, a science becomes completely deductive the various parts are subordinated to the whole. All data are cut out from the study that are not essential to the apprehension of the whole. Its parts are thus closely joined together, and form a compact body of doctrines. This process adds greatly to its utility, but detracts from its educational value. Mathematics is the best illustration of a science in its complete form, and the systematic presentation of it in our text-books makes it very useful as a preparatory study for other sciences, but gives it little value on its own account. Physics is another illustration of a science that has now passed into this complete stage in its development where its utility is great, but its educational value is small.

It is therefore necessary to seek new sciences to take the place of the completely deductive sciences which must now be regarded rather as utility than as culture studies, and I shall now show what advantages economics has as a substitute for mathematics and physics in a course of study designed to develop the reasoning powers of the student.

In the present stage of its development it has special claims to be regarded as of great educational value and is, in many respects, a model science for the purpose of teaching.

The different parts are in different stages of development, and therefore all kinds of judgments, deductive and inductive, are made, and facts of every description requiring investigation are to be found in abundance. The theory of distribution is highly deductive and furnishes the best examples in pure reasoning from hypothetical premises. Exchange also is largely deductive, though its reasoning is not so complete as that of distribution. In production on the contrary, induction predominates, yet we have some deductive parts which come into influence, the conclusions which a student can justly draw from his premises and facts. In consumption but little work has been done, while many practical problems lie wholly in the domain of induction.

It is also of advantage that it can be studied by problems, where each part will receive that emphasis which its educational value demands. If a given problem has special interest to a student there is no reason why he should not devote particular attention to it, nor will he lose anything in the science as a whole by so doing.

The theory of political economy is especially fitted to become a substitute for mathematics and physics. It trains the intellect as well as they do and gives that confidence in reasoning, needed to properly handle complex subjects. It is also of advantage that the claims of reasoning are not as long and that the return to elementary principles is so frequent. Every fresh start gives an opportunity for new deductions, to test the power of the student, to see the old truths under new forms, and to verify his conclusions by the facts of every-day life.

It is also worthy of mention that political economy trains a student in reasoning similar to that which he has to do in everyday life. All those judgments which everyone must continually use in practical affairs are exactly of that kind and character that we find in political economy, and if the student has had the advantage of a thorough training in economic reasoning, he will be much better prepared for active life than if he were drilled in the dogmatic reasoning from simple premises such as one finds in mathematics or physics. It has the further advantage that all its premises are subjects of discussion and doubt, and hence are more likely to arouse the interest, or perhaps the opposition, of the student, and this makes him more careful of his tests. Unquestioned truths have little or no educational value. A study of premises is of far greater importance than a study of the form of reasoning through which conclusions are drawn from given premises. As the premises do not conform exactly to the conditions of the concrete world, they give much more room for examination and discussion than is true of the axioms of geometry or the groundwork of physics.

Economics is of special value as a means of developing the reasoning power of the students through the frequent use which is made of hypothesis in order to find the causes that are at work in complex cases. Whenever the hypothetical method is used, the various subordinate facts are dropped out of sight, and certain leading principles are joined closely together and held firmly in mind in a way that leads to clear thinking. It thus requires a great degree of mental power to trace clearly the conclusions which can be drawn from a given hypothesis; to keep them separate from actual conditions, and, yet, in no way to confuse one with the other. The difficulty in doing this is greatly increased when the hypothesis, in many respects differs from the actual facts, and under these circumstances the student must cultivate a great power of holding definitely to the working of certain laws, or he will fail to get the culture he should from the use of the method.

The science also cultivates the imagination of the student and leads him to form mental pictures of society, similar to what a geometrician has of the form of a figure. Each economist has in mind a conception of the economic world he is describing, just as a student of geometry has in mind abstract forms of the concrete bodies about him. To form a clear conception of economic relations is a hard task, but it is excellent discipline, and gives an economist a much better grasp upon general principles than he could obtain in any other way. He must first obtain a clear idea of the working of each economic premise, and then bind them all together in a way that will show their relations to one another and the combined effect of all of them upon society. The conception is thus a skeleton, so to speak, of the actual society of which the economist forms a part, and not an ideal of the best possible society he could devise.

All economic thinkers, to a greater or less degree, form conceptions in their own minds by the aid of the general principles which they have obtained from their studies. Each one has a definite conception which does not conform to the actual society in which he exists. He is, perhaps, unconscious of the fact that he has in part created the economic world, which he has in mind, yet nevertheless if he is a successful economist, he has done so to some degree, and the more successful he has been, the greater is the probability that his conception deviates largely from the actual society in which he lives. This fact gives to the teacher one of the best means of cultivating the imagination of his pupils. In the study of each author he should endeavour to make them form a picture of the economic world which the author had in mind. It is very useful to contrast with one another the conceptions of society which Adam Smith, Ricardo, Mill and other economists formed, and thus give to the student the power to form new conceptions out of the materials he finds in the world about him.

The history of mathematics is of great value in showing what will be the line of progress in political economy. The power of thinking of geometrical figures apart from their material content was gradually developed. First of all, men learned to think of lines separate from material bodies ; they then became able to isolate planes and think of them as abstract conceptions ; and lastly, they acquired the power and ability to think of geometrical solids. Ricardo was the one who did for economics what Plato did for plane geometry. He selected the outlines of a physical economy and separated them from the concrete phenomena of society of which they form a part. His success lies in his power to completely isolate each problem from a complex whole, just as a mathematician separates each single plane from the material solid of which it is a part. This was a great progress over the earlier concrete methods, and in teaching the student to isolate economic problems and to separate the form, from the content, he gains a mental power similar to that given by plane geometry.

Yet, after all, the system of Ricardo was but plane economics. So long as economics is treated in this way, there are two kinds of economics opposed to one another. On the one hand there is an objective economics based upon the physical facts of the objective world and the natural laws which regulate them. On the other hand, there is a subjective economics, based upon the psychological changes in man and the subjective estimates which man places upon material commodities. The Ricardian economics was objective, because it supposed an unchanging man under different objective physical conditions. A subjective economics, however supposes a changing, progressive man, under fixed physical conditions. In the studies relating to man we find the basis for such a subjective economy, just as in the studies of the physical world we find the basis of an objective economy.

There is no way to harmonize these two points of view in an economics of two dimensions. The development of subjective economics, will therefore lead to the rise of a solid economics, where the problems of a changing man can be treated in connection with changes in the physical world in which the man lives and through which he is conditioned. In this way deductive economics will become more real, and thus more valuable because changes in the environment are accompanied by changes in society and in men. This kind of economics will be much more difficult than was the plane economics of Ricardo, and it will increase proportionately the culture and mental power of the successful student. Just as passing from plane to solid geometry helps the development of the student's mind, because of its increased difficulties, so will subjective economics be of proportionately greater value to the student than objective economics.

The second leading educational value of political economy lies in its history. The science is so modern that the origin of each doctrine and its gradual development can be easily traced. It is easy also to show that all institutions and policies are based upon peculiar economic conditions which must change with the gradual development of economic facts. All institutions are means of progress in the start, but at length, through social progress, become barriers to further progress and must be discarded. We hardly cease the struggle for the introduction of an institution before we begin a new struggle to get rid of it. Any society that is in a dynamic condition is constantly forming new institutions and developing new conditions in society which bring about a conflict between society and the institutions to which it was fitted in the past.

The caste system, and even slavery itself, when viewed from the historical point of view, seem as much a necessity to the ancient world as they have been a curse to the modern. At first they were means of progress and helped in the development of the nations that introduced and made a proper use of them, but they at length ceased to be means of progress, and finally stopped all their further development.

The history of economics thus helps us to understand and appreciate the policies of other nations who adopt a different policy from our own, and to value rightly the motives of persons in our own nation, who think another economic policy than the one we advocate would be better for our time and nation. When rightly studied it gives to the student a catholic feeling which it is not possible to obtain in any other way. The errors into which he is likely to fall from too great a use of the theory is corrected by its study, and in this way theory and history are brought into harmony, and with a great increase in their educational value. It modifies our notions of individual rights and causes us to distrust the shallow kind of cosmopolitanism that had such a charm to our fathers. It displaces the idea of absolute perpetual laws, and puts in its place conditioned laws depending upon orderly changes. It also shows the dependence of man upon nature, and at the same time man's power to modify his environment.

Political economy has again, a third leading source of educational value, in the study of facts. For such a purpose it has many advantages not within the reach of other sciences. There is no place where real laboratory work can be performed with better results than among economic facts. On all sides there is an immense wealth of material which may easily be collected and utilized. We have financial reports, municipal reports, and those on trade, commerce and navigation. Almost all State documents furnish to the student invaluable information as to economic facts and conditions. Our railroad and corporation banks and reports are also mines of great value, while the census gives to the student an immense collection of statistics, the importance of which cannot be over-estimated.

From all these sources the verification of economic laws can be made, and the effects of new inventions and other economic changes can be traced. There are many new problems to investigate, the facts of which are little known, and any student, who cares to take the time and trouble to get at these sources of information, can add materially to our knowledge of economic laws and conditions, and greatly aid in the progress of the science.

Political economy thus joins in one body a group of characteristics that make it of great utility to the student. It cultivates both observation and reflection. It gives to him the discipline and logical training of mathematics, the culture of history and the inductive work of the physical sciences. It brings his imagination into activity and arouses his sympathy for those who suffer from the evils of society. It also creates an interest and enthusiasm for the study of social problems through which he is spurred on to seek a solution for the many perplexing difficulties that beset human progress.

THE
Hindustan Review.
LITERARY SUPPLEMENT.

MOTTO :—A reviewer of books is a person with views and opinions of his own about life and literature, science and art, fashion, style and fancy, which he applies ruthlessly or pleasantly, dogmatically or suggestively, ironically or plainly, as his humour prompts or his method dictates, to books written by somebody else. The two notes of the critic are sympathy and knowledge. Sympathy and knowledge must go hand in hand through the field of criticism. As neither sympathy nor knowledge can ever be complete, the perfect critic is an impossibility. It is hard for a reviewer to help being ignorant, but he need never be a hypocrite. Knowledge certainly seems of the very essence of good criticism and yet judging is more than knowing. Taste, delicacy, discrimination—unless the critic has some of these, he is naught. Even knowledge and sympathy must own a master. That master is sanity. Let sanity for ever sit enthroned in the critic's armchair.—*The Rt. Hon'ble Augustine Birrell, M. P., on "The Critical Faculty."*

THE BOOKS OF THE MONTH:

POEMS AND LIFE OF FRANCIS THOMPSON, POET AND MYSTIC.*

By Mr. WILFRID L. RANDELL.

IT may seem rash and incongruous to assert that the work of Francis Thompson, recently brought so vividly to the notice of the reading public in England, should make an especially strong appeal to the "wise, waiting people" of the immeasurable East. To the superficial observer his passion, his impetuosity, his glorious irresponsibility, his lack of the power of concentration, save in exceptional circumstances, appear in many respects entirely opposed to the self-possession, the gravity, the calm and baffling inscrutability so characteristic of those who have more literally "a place in the sun." We have only to penetrate below the outward surface of the poet, however, to discover the tranquillity of changeless conviction, the self-possession and mysticism of a saint, and the gravity of one who is anchored firmly to a faith which no logic can disturb.

Thompson, who never sought fame, did not find it until his time was far spent; and many a novelist would scorn such fame according to the standard of almost unlimited publicity which seems now to be accepted. Fame, however, is a relative term; we might elaborate this statement and say that it conveys totally different meanings in different spheres. The poet who wins the love of a few fine spirits, whose work has the ecstasy which is *not* incommunicable, but which can be shared, by the splendour of his gift, with his fellows, is in truth more famous—more entitled to fame—than many a writer boasting huge circulations. The love and appreciation Francis Thompson gained proves this; but the story of its beginning is a curious one. He was living in London at the time—or rather it would be more accurate to say he was existing; for his occupations were those of the outcast, his appearance was that of an insignificant piece of wreckage driven before the storm of the city's crowded life. Thousands of people must have seen him, passed him by with a stare or an indifferent glance; he carried sacks of books for a bookseller, earned five shillings a week as odd man in a boot-repairer's shop, where he put up the shutters, ran errands—and covered the account-books with verses; he even tried boot-blacking, but was moved on by an annoyed tradesman. Yet here he was in the midst of us all, a ragged figure, who was to rank high in the lists of modern English singers! One day, having a few shillings to give him breathing-space he began to arrange an article he had written on "Paganism, Old and New"; he re-wrote it on soiled scraps of paper, and dropped it, with a poem or two, into the letter-box of *Merry England*, a magazine edited by Mr Wilfrid Meynell. The manuscripts remained unread for six months—possibly owing to their uninviting guise—and then, their value being realised, every attempt to trace the author failed; he had vanished completely. At last, in despair, Mr. and Mrs. Meynell determined to print a poem which had come with the essay, hoping that somehow Thompson would hear of it and communicate with the office. This actually happened, and, more than twelve month having elapsed, the meeting took place—a meeting fateful for all concerned. With no shirt beneath his coat, and feet bare in broken shoes, the poet and man of literature came shyly into the room—to be welcomed as a friend.

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* *The Collected Poetry of Francis Thompson.* (Hodder and Stoughton, London; 20s. boards; 42s. vellum; 105s. leather; net)

The Life of Francis Thompson. By Everard Meynell. (Burns and Oates, London; 10s. 6d. net).

The task of retaining him, however, was not an easy one; he was reluctant to quit the streets and the girl who in perfect innocence and purity had sheltered him. She was a prostitute; but she "mothered" this homeless one with the grace and charity of a heart unsoiled by her pitiful life; and in the end it was she, on learning that he had found richer friends who could help him on in the world,—it was she who left *him*, with a fine dignity of spirit. She disappeared; not all his searching could trace her; nor has she ever been found.

From this time the Meynells became his constant benefactors. At their home the shy, elusive poet and essayist met those few men of note who were to know him; and from their home he fled often, to vanish in those grim, fascinating streets and to return when he would—always missed, always welcomed, never chidden or repelled.

When we turn to consider Thompson's work, we are lost in amazement that the man who could pen "The Hound of Heaven," who could string beautiful words together as pearls; the scholar; the student; above all the poet, should have flamed up from the murky thoroughfares of the chilly metropolis of the British Empire. We are astonished that the thing could happen; to one ignorant of his life it would seem that such craftsmanship, such keen appreciations of the value of language, must inevitably be born and cherished in the seclusion of the pedant's study. Yet, reading further, probing more deeply, we are perfectly sure that no mere student ever achieved this triumph. No one, however skilled he be, can manufacture ecstasy, can travel far by wings of his own construction; his flight will be the heavy, noisy progress of the aeroplane compared to the swift, adventurous sailing of the eagle. Very few poems of Francis Thompson lack the authentic note of inspiration. By this the reader need not understand us to convey the impression that they are all of surpassing merit; he has his failures. His desire for vividness and extraordinary effects led him sometimes into error; so much so that some of his poems are spoiled for the critical reader by what can only be termed an inconsiderate and perverse inclusion of words that are *bizarre*, words that seem to strike a discordant note in the general harmony. All young poets learn in time that strangeness does not necessarily signify originality; that simplicity of style may convey beauty more suggestively than the most decorative, allusive, and complex stanzas. The great poets have proved this time after time; George Meredith, in "Maid Marian"; Thomas Hardy, in "Song of the Soldiers' Wives and Sweethearts"; Walter Headlam, in his lyric "As the Song of a Bird in May"; Keats, Wordsworth, Tennyson—their best work is not that most loaded with strange jewel-words and brilliant metaphors, but that in which simple, short words carry the tremendous thought, and carry it with ease. Words of one or two syllables, in the hands of a master, are often better, sweeter, finer, than ponderous polysyllables. Thompson never quite learnt that lesson. He loved the resounding, reverberating word as dearly as did Rossetti; and there are times when we feel that he achieved beauty in spite of them, not because of them. In the fine ode "From the Night of Forebing," for instance, we have:

And ye, winged minstrels of her fair meinie,
Being newly coated in glad livery,
Upon her steps attend,
And round her treading dance, and without end
Reel your shrill lutany.

He insists on bringing in such words as "discinct," "frore," "vermeil," "dulcitude," "impuissant," "uneuphrasied," "vidual," "hierarchical," and others; all legitimate words, but not, save in a few exceptional cases, the happy, inevitable one.

On the other hand, we often find an inimitable verse or stanza, a veritable stained glass window of language, through which the light of his indomitable spirit shines in self-betraying splendour. Peculiarly his are these poems, in the sense that no one could possibly mistake the hand that wrote them. It is frequently possible to hesitate before a poem, and to feel puzzled as to its author, even when it is fairly well known; but none other than Francis Thompson could have written this, from the "Ode to the Setting Sun":

Thou twi-form deity, nurse at once and sire!
    Thou genitor that all things nourishest!
The earth was suckled at thy shining breast,
    And in her veins is quick thy milky fire.
Who scarfed her with the morning? and who set
    Upon her brow the day-fall's carcanet?
Who queened her front with the enrondured moon?
    Who dug night's jewels from their vaulty mine
To dower her, past an eastern wizard's dreams,
    When, hovering on him through his haschish-swoon,
All the rained gems of the old Tartarian line
    Shiver in lustrous throbbings of tinged flame?
Where of a moiety in the Paolis' seams
    Statelily builded their Venetian name.

It is an astounding riot of imagery, a silver shield studded with precious stones, blazing and dazzling; and the whole poem, which takes up ten pages, sustains this ornate, strenuous style. It comes with a measure of relief to turn to the little lyric called "A Question," where he addresses a bird in brief, careless verse;

Come tell me, O tell me,
    My poet of the blue!
What's your thought of me, sweet?—
    Here's my thought of you.

A small thing, a wee thing,
    A brown fleck of naught;
With winging and singing
    That who could have thought?

Absurd though it seems to say so, the thing might have been written by Robert Burns!

"The Hound of Heaven" is, of course, Thompson's most quoted poem; quoted, we fear, frequently by many who could with difficulty name anything else of his. Poets suffer in this way too often; having written one poem that has become "popular", their other work, less accessible, less in the public eye, is overlooked. A thousand people know Kipling's "Recessional" for one who knows his beautiful "Eddi's Service," and it is the same with all famous poets. We admire "The Hound of Heaven": it is a stupendous and masterly composition; but a glance through the volume of Thompson's collected work reveals a dozen or a score which will stand comparison with it. He spoke with no uncertain voice. To him the ills and buffets of the world were as a dream; his kingdom was the mystical realm of the spirit; the things unseen were always at his elbow, whispering, urging, guiding, calling. To celebrate the sensual in poetry, to deck sordid, ugly things in a fascinating dress, as, we regret to note, is becoming the fashion among the minor English poets to-day, simply did not occur to him; he preferred to lay reverently at the feet of spritual loveliness the tribute of his art, an art that carried with it his very soul. He was a child at sea in a tiny boat, indifferent to danger, ravished by the sky and sun and stars. Happy fate, for so careless a child, to find such friends as the father and mother of the author of his biography! One is compelled to wonder what would happened to him had that old, torn manuscript never been read.

There are many interesting stories in Mr. Everard Meynell's book, but we must restrain the impulse to quote more than one. Thompson's connection with the *Academy*, the literary review, is well known; he reviewed books for it regularly for several years. When Mr. Lewis Hind was editing that paper, Cecil Rhodes died, and he telegraphed to Thompson to hasten to the office; that was on a Monday. Thompson arrived on the next day, and Mr. Hind asked him pointblank if he would write an Ode on Cecil Rhodes for the next issue of of the paper.

> Without waiting for his refusal (says Mr. Hind) I talked Rhodes to him for half an hour, roused his enthusiam, and he departed with a half promise to deliver the ode on Thursday morning. Thursday came and nearly passed. I sent him three telegrams, but received no answer. It was necessary to go to press at eight o'clock. At half-past six he arrived, and proceeded to extract from his pockets a dozen and more scraps of crumpled paper, each containing a fragment of the ode. I pieced them together, sent the blurred manuscript to the printers, gave him money for his dinner, and exacted a promise that he would return in an hour to read the proof. He returned dazed and incoherent, read proof standing and swaying as he read and murmured, "It's all right."

It certainly was "all right"; the Ode is a magnificent tribute, in spite of the fact that it was poetry written to order.

Laudanum, to which Thompson was a slave, hastened his end; even the love of his friends could not save him from the habit. He died in 1907, forty-eight years of age. And, since those who knew him intimately day by day cannot find it in them to censure this frail being who held his body and its pleasures in such contempt, let us not be uncharitable in our judgement of one who plainly was unfitted for any fierce struggles with the world. His work lives, and his happiness came to him in that and in the society of the truest, gentlest friends that ever a man had; he is safe in their memories.

SOME FAMOUS BRITISH TRIALS.*

By Mr. KAILAS NATH CHAK, BAR-AT-LAW.

THE enterprising publishers of the Indian edition of the "Trials" series are to be congratulated on having brought out these books, which ought to find a conspicuous place on the shelf of every member of the legal profession and magistrates and Judges and also of those who profess to take an interest in matters criminal.

The Trial of Eugene Aram, has been edited by Mr. Eric R. Watson. The editor has, in his preface, clearly pointed out that the object of the book is to prove to the public that Eugene Aram, the man of letters, was rightly sentenced to be hanged as his subsequent confession amply proves it, and that, his trial was regular, according to the law then prevailing in England. He was found guilty on August 3rd, 1759, for a murder committed on the 8th of February, in the years 1744-5, and hanged on the 6th and gibbeted on the 7th. A sort of romance has been grown up about Eugene Aram, and there are still to be found people who believe Eugene Aram to have been innocent, as the idea of a scholar also being a finished murderer is most distasteful to them. It would, perhaps, not be out of place, to quote a paragraph of Mr. Watson's in order to show how much interest has been excited about the fate of Eugene Aram after his execution :—

> "From that time ever since, through succeeding generations of men, his genius and his fate have engaged in turn the interest and activities of minds, distinguished in almost every department of knowledge. The historian has paused in his narrative of plots and policies to tell the hapless scholar's fate. The poet has moved millions by his matchless realisation of the long agony of apprehension, which throughout fourteen years never forsook this "man of solitude and mystery." The well-remembered actor has recited with inimitable intensity, the poet's story of the crime, and has been the protagonist in a tragedy written around and called after Eugene Aram. The novelist has made familiar to two hemispheres a character which, but for his romance, might now be scarcely more than the shadow of a name

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* *Trial of Eugene Aram. Trial of Mrs. Maybrick.* and *Trial of Madeline Smith.* (Butterworth and Co., Hastings Street Calcutta) 1913.

to many. The Queen herself was absorbed by the ghastly tale, and pronounced it "fearfully interesting." The jurist, the professor of forensic medicine, the antiquary, and ever the phrenologist have taken up the pen to expatiate upon the case of Aram in the light of their several sciences and professions."

Eugene Aram was by profession a schoolmaster. He was a philologist of no inconsiderable ability. He it was, who found out for the first time the affinity of the Celtic with other European languages. "He had an acquaintance with Greek which if he spoke truly of his reading, as I think he did, far exceeded Johnson's; and a knowledge of the Hebrew, Sanskrit, and Celtic to which the other had no pretensions." Mr. Watson has very carefully gone into the whole literature connected with Eugene Aram's real guilt or innocence; on which he rightly comes to the inevitable conclusion that Eugene Aram was guilty of the foul charge preferred against him. This book also deals with some of the medico-criminal matters which, students of criminology will find useful to peruse and ponder over.

The Trial of Mrs. Maybrick has been ably edited by Mr. H. B. Irving. She was indicted for murder of her husband by administering arsenic to him. She took her trial during the summer assizes, in Liverpool, in the year 1889. Mr. John Addison led for the Crown while the prisoner was in the able hands of Sir Charles Russell, who afterwards became a Law Lord as Lord Russell of Killowen and subsequently ended his brilliant career as Lord Chief Justice of England. He was rightly considered one of the best cross-examiners of his time. The presiding Judge at the trial was Sir James Fitzjames Stephen, K. C. S. I. who had formerly been a Law Member of the Governor-General of India's Executive Council. "Two questions are raised by a study of the facts.—

1. Did James Maybrick die of poisoning by arsenic ?

2. If he did, was the arsenic that killed him administered to him by his wife with intent to murder."

Practically, one may say the whole cross-examination of Sir Charles Russell was directed on these two points. In editing this book, Mr. Irving has taken no side; but has given a full report of the whole trial, without leaving out the smallest detail, in order to leave it to the reader to judge for himself if the reader is so venturesome as to presume to judge at all, as to the guilt or innocence of the accused after going through a mass of conflicting medical evidence. The cross-examination of eminent medical gentlemen both for the prosecution and defence is very searching and, indeed, instructive. The defence was in every way worthy of the case. However, during the course of the trial, it came out, that the prisoner had, a few weeks before her husband's death, committed adultery. The motive for the murder was combated very skilfully by Sir Charles, as the following passage of his masterly closing speech for the defence will show :—

"The sole suggested motive, as I understand, in this case is that she desired to conceal from her husband the fact that the grave error which she had committed that she had conceived a feeling of estrangement towards her husband, and was tempted by wicked, deliberate, foul, criminal means to end his life. If there were not this act of infidelity on her part, there would be no motive assigned in this case, and surely there is a wide chasm between the moral guilt—the grave moral guilt I admit it to be—of the crime of unfaithfulness and the moral, aye, and the criminal, guilt involved in the deliberate plotting by such wicked and contrived means as these of the felonious death of her husband. Ah, gentlemen, for faults of this nature judgments of the world are indeed unequal. In a man such faults are too often regarded with toleration, and they bring him often but few penal consequences. But in the case of a wife, in the case of a woman, it is with her sex the unforgivable sin. Those who should well consider throw stones at her from unworthy hands. She is regarded as a leper, deprived of the sympathy and encouragement and affection, and advice and consideration of friends and sympathetic hands. Now is it true, I ask you, because she has committed—admits she has committed so grave a fault as this—because she sinned once, is she, therefore, to be misjudged always? Ah, it appears likely to cast upon her life that stain which offences of this kind in domestic life—where woman falls—will cause. While there may be nothing to excuse, there may be something to palliate the offence. It may be found in selfishness, in want of sympathy, in giving the blow where the kindly and affectionate word of entreaty and advice to the woman ought to have been substituted."

There was also, according to Sir Charles great "contrariety of opinion expressed by men of great eminence in their profession." Mr. Justice Stephen's summing up was lengthy and conscientious. The jury in this case brought in a verdict of "guilty," so the Judge passed the usual sentence of law. Owing to the sex and the social position of the unfortunate prisoner considerable excitement was evinced in her fate by the public. The Home Secretary perfectly believing that the prisoner "administered and attempted to administer arsenic to her husband with intent to murder," advised the Queen to respite the capital sentence and to commute the punishment to penal servitude for life, because "yet it does not wholly exclude a reasonable doubt whether his death was in fact caused by the administration of arsenic." In Mrs. Maybrick's trial the evidence on both sides is evenly balanced and this very fact makes it an instructive reading.

In this case, Mr. Justice Stephen, as was his wont, allowed the prisoner to make a statement, unassisted by anybody, but her statement could not be tested by cross-examination as the law as it then stood in England prevented prisoners from being called as witnesses on their own behalf. This poor, unhappy woman was released from Aylesbury prison in January, 1904.

Mr. Duncan Smith has ably edited the *Trial of Madeleine Smith*, which is one of the most notable trials of Scotland of the nineteenth century. In giving a short synopsis of the trial I shall dispense with the Scottish technical legal terms.

Madeleine Smith was indicted for murder of her lover Piere Emile L'Angelier, in 1857, by administering poison to him. In 1855 Miss Smith got acquainted with L'Angelier in Scotland. Soon after, they became enamoured of each other. In the spring time of 1856 their intimacy became guilty. Many letters passed between them in which Miss Smith compromised herself to a fatal degree. Up to the end of January 1857, her love for L'Angelier was all-absorbing, but after that it cooled down. In point of fact, a more eligible match was by this time placed at her disposal by Mr. W. H. Minnoch, a Glasgow merchant of good position, and was accepted by with her parents' her approval. She then practically appealed to L'Angelier, who, by the way, was only a poor clerk, to return all her letters. He would not listen to such a proposal, but on the other hand wanted her to marry him. He got rather jealous of her and told her that he would not allow her to marry anyone and went so far as to threaten her by exposing her conduct to her parents. The poor woman was in a fix ; she at once changed her plan, wrote some loving letters to him, and made an appointment with him in her bedroom when her parents had retired for the night. It seems that on his return from this clandestine nocturnal engagement he became sick, and exhibited some of the symptoms of arsenical poisoning. However, he recovered from this attack. In order to recoup his health he went away to Bridge of Allan. He suddenly returned to Glasgow as a letter reached him from Miss Smith making another engagement with him in her bedroom at night. From Glasgow station he did not go straight to his apartments. He reached his apartments at half past two in the morning. He violently rang the street-door bell. On the landlady's opening the door, he told her that he was again going to have one of his fits of vomitting. However, the poor fellow was dead at about nine in the morning. L' Angelier had died without uttering a word as to his movements of the previous evening, the record of which for several pregnant hours, effectually eluded the judicial inquiries that sought later on to discover the circumstances attending his mysterious death. Miss Smith was an attractive girl of twenty-one years of age, possessed of a good musical and general education, and very popular in the social circle in which she moved. The Lord Advocate of Scotland appeared for the Crown while Miss Smith was brilliantly defended by the Dean of Faculty. After the trial had run its nine day's wearisome course the jury returned the following verdict:—

> " The jury find the panel not guilty of the first charge in the indictment by a majority ; of the second charge not proven, and by a majority find the third charge also not proven."

The Court assoilzied the panel *simpliciter*, and dismissed her from the bar. By some, her calm endurance, so admirably maintained during the course of her trial, was regarded as proof positive of her innocence. by others, as affording conclusive evidence to the contrary, and in keeping with her whole character.

Miss Smith was the daughter of an architect of good social standing in Glasgow. The verdict was hailed with delight by the Scottish public.

By reading these books, a foreign reader will obtin a good insight into the way in which criminal justice is administered in England and Scotland. Such books will specially help the junior members of the legal profession by making them realise the tone, the manner and they way in which the giants of the English and the Scottish Bars conduct criminal trials in their own countries. In bringing out the series, Messrs. Butterworth and Co. have removed a long-felt want and conferred a boon on the profession in this country.

THE PERSIAN SYSTEMS OF PHILOSOPHY—I. *

By Mr. A. WORSLEY.

FOREWORD.

IN my *Concepts of Monism*, published in 1905, I dealt at some length with the Hindu systems of Philosophy, and more briefly with those of China. That special phase of Monism which finds its religious expression in Muhammetanism, and its philosophical expression in the Arabic and Persian systems, was reserved for separate treatment. The present essay to some extent fills in that hiatus in my work.

The bibliography of this subject has been so excellently done by Dr. Nicholson and others that there is nothing for me to add; so I have devoted myself, in especial, to a critical and comparative analogy of Persian Philosophy, Neo-Platonism, and the Hindu systems. If I have shown the exact place which Persian philosophy fills in universal philosophy, the objective of this essay has been attained. A precis of this essay was read before the India Society of London, on February 26th, 1913.

SECTION I.

The first Persian Empire lasted about 230 years (559 B.C. to 330 B.C.). At the beginning of this period the Persians invaded Greece, and at the close Alexander invaded Persia, defeated Darius and brought the first Persian Empire to a close. Alexander himself died in Persia. Plato flourished during this period, so that there is no historical difficulty in accounting for the incidence of a modified form of Neo-platonic philosophy in Persia. Laertius (*a*) declares that the "regular succession of Magi, the first of whom was Zoroaster," came to an end with the destruction of the (first) Persian Empire by Alexander.

Again Darius I, was master of part of India, and issued a decree in 546 B.C. declaring that India constituted a province of the Persian Empire. This was about the date of Gautama the Buddha, and there is no doubt that Buddhist missionaries subsequently visited Persia. Clearchus the Solensian declared that the Magi were the (philosophic ?) ancestors of the Gymnosophists of India.

Chinese influence affected Persia rather later for during the reign of the Chinese Emperor Wu-ti of the Han dynasty (140 to 121 B. C.) his army penetrated to the Caspian Sea and beyond Turkestan. Hence they reached territory which at some time was included in the Persian Empire, and carried back to China a golden image of either Gautama or Zoroaster. It is clear from internal evidence that Zoroastrianism reached China with or possibly before, Buddhism, and so we cannot deny a mutual interchange of thought between the two countries.

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* Abbreviated titles of works referred to in footnotes.
T. A. stands for the Tadhkiratul Awliya of Farid-uddin Attar.
Qushayri for the *Risala* of Qushayri.
Theosophy for the *Theosophy* of Max Muller.

(*a*) Flourished towards the close of the second century A. D.

But what I wish specially to insist upon is that inasmuch as these great movements of invasion, to and fro actually occurred between 550 and 120 B. C. that is during the historic period it is evident that such events were, at least possible.

Now it is quite certain that all Europe was swept, not by one or two, but by very many waves of Asiatic invasion dating far back beyond the limits of the historic period. As one instance, English history begins with the landing of the Romans in 54 B. C., but at that time we already possessed horses, Scythian war chariots, and the doctrine of Metempsychosis, all of which originated in Asia. Hence, we must not suppose that the ascertained racial movements between 550 and 120 B. C. constituted the first occasion when Hindu, Chinese, and Persian thought, mutually influence each other. What has happened once is removed for ever from the category of impossible events; and indeed we know from linguistic and graphic analogies that Hindu and Persian thought were allied long before the time of Dariaus I.

During the period of the Parthian Empire (150 B. C. to 220 A. D.); and between 220 A. D. and 652 A. D. when the second Persian Empire flourished Roman armies were continually invading the country.

Although this period included the great literary days of Rome and the zenith of Roman philosophy under the Antonines, we do not find many traces of Roman influence on Persian philosophy. One notable event however was perhaps attributable to Roman influence, and that is that the Persian Emperor Sapor II proscribed Christianity throughout his Empire in the year 326 A. D.

The Muhammetan period began in 652 and has continued ever since.

The configuration of Western Asia presents difficulties to invading armies. Roughly speaking the Caspian Sea divides its western frontier into two parts. The northern part was (in the pre-railway days) an inhospitable country, consisting mostly of tractless forest or sandy waste, and was productive of no supplies for any large body of invaders. The district south of the Caspian is constricted towards the South by the Persian Gulf to the comparatively narrow limits of Persian territory. Hence every invading force coming westwards from Asia, and moving eastwards from Europe, Syria, or Egypt is forced to traverse Persia. Persia thus became the battlefield of the ancient world. To tread Persian soil is to tread on the dust of Empires in every sense of the word. Long after Alexander had slain the Persian giant, invading armies continued to devastate the land in their passage hither and thither, until it became like a vast cemetery. Even to-day rival empires, restrained from conflict by a diplomatic "arrangement", glare at each other over the tombstones like starving aghories.

No doubt at one period Persia was not only the battleground but also the mart of all countries, and gained both in an intellectual artistic, and literary sense, by cosmopolitan interchange of ideas.

Before the study of Persian philosophy is begun it is well to consider a few special difficulties in the treatment of the subject. We in Europe partition off our ship of knowledge into various water-tight compartments. We regard Philosophy, Religion, Logic, Epistemology, etc., as separate subjects having no necessary connection with each other ; each of these has its own special criteria of reality and is studied as an independent subject. But such methods are only possible among peoples given over to pluralistic concepts of the universe. Monism must clearly sweep away all these divisions and diverse criteria, and insist upon applying the one criterion of Reason to gauge the reality of every allegation, tradition, or revelation.

Hence the monistic philosophies of Asia decline all those mutually contradictory "truths" which are so easily accepted by Pluralists. To them Truth means something universally true, * and not contradicted either by Philosophy, Religion or Logic.

The European's first experience of Persian philosophy is therefore utterly bewildering. The clash of all kinds of mutually contradictory "truths" long cherished in their various strongholds, the varying claims of all his "criteria of reality", deafen and confuse him. To overcome this difficulty requires some time and a great deal of steady thinking, for we must accustom ourselves to strange surroundings and modes of thought.

First of all let us consider the question of how nationality affects individual belief and why in an age of alleged freedom-of-thought certain philosophic concepts and religious beliefs still remain the property of particular races and countries.

Let me submit that Religion is the expression of national thought, of the egoism of the national entity, and that it has always been the main business of philosophers to give a metaphysical interpretation of all this, and, if possible, to prove that this national idea possesses some rational significance. Moreover we shall search in vain for a single instance in which a nation has voluntarily accepted a foreign religion without altering it in great measure to suit the national characteristics.

Christianity did not spread from Asia into Europe, and hence to America, without suffering various mutations. Again the question whether the established church in England was to be Romanist or Protestant was surely not decided by any alleged logical or historical superiority of one set of doctrines and ceremonies over the other set ! No. It is quite clear that the issue rested without political status, and also with our national character which showed a preference for that religion which conflicted least with its conscience and with its political independence. The division of the Roman Empire in to eastern and western sections clearly determined that one half of Europe should embrace the Greek Church and the other half Romanism.

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* In concept.

We are faced by the fact that Asia as a whole clings to monistic conceptions of the universe, Europe and America to pluralistic views ; and this broad line of demarcation exists notwithstanding the many races inhabiting each continent. After we have given due weight to racial modes of thought it is clear that habit or mode of living must also be a determining factor ; and that the hustling, inconsequential methods of western life are incongruous with the thought-modes of the contemplative oriental. Moreover, in Christendom, Religion and Philosophy are so completely divorced from each other that we cannot comprehend the close partnership between them, and the mutual support of the one by the other, demanded by Monism. Our own thought-modes are a hindrance to us in this matter, and Persian philosophy must therefore be approached by Europeans with a complete abandon. We must appraise it as we would a rare example of eastern art, valuing it highly although we may be puzzled by the legends and signs engraved thereon, and with the assurance that when we have deciphered them and grasped their content we shall value our possession still more highly.

SECTION II.

ZOROASTRIAN AND MAGIAN PHILOSOPHY.

The similarities existing between all the greatest religions of Asia continually impress upon us the hypothesis of a primeval race, whose suppositious headquarters were in the central or northern parts of Asia, from whom, by tradition, have sprung the Aryan races, and whose early philosophy shows an indisputable connection with Chinese thought. It is not my object to pursue any racial question in this argument, but rather the philosophic ideals that have always been associated with these races, and have descended through them from an unknown past up to the present time.*

Now when we consider those fire-worshipping (or at least fire-loving) religions which trace their origin back to Zoroaster, and of whom the Parsis are at the present time the best known examplars, we are at once brought up against a philosophical tradition which seems to carry us much further back into prehistoric times than does the theory advanced by many oriental writers that the Aryans of Persia and of India parted company from each other not much anterior to their southern migratition. It is quite easy to trace in the philosophics of Hindustan and of Persia such striking similarities of thought and language that it is out of the question to deny a common parentage to them both. But when we compare the system of Zoroaster (*a*) with that of Lao-Tzu and his contemporaries, it is clear enough that whatever relationship exists between these two dates back to a period when philosophic thought was in an embryonic state. Yet in many respects the ethical and ceremonial duties taught by Confucius have many points in common with the ethic of Zoroaster.

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* The 'old Fire Drake' of China reappears in the flames of Aetna, into whose recesses the evil monster had been flung by the Gods and remained imprisoned. The legend of St. George and the Dragon has the same origin. The many limbed Brahmas of Hindu art find their analogy in the eight armed figures drawn by palaeolithic men in the caves and on the rocks of Spain. (Abbé Breil on "Art of the Palaeolithic Period" before Univ. College, London, Feb. 11, 1913.)

(*a*) As reconstructed from the fragments handed down to us.

When dealing with the Chinese systems (*a*) I pointed out that to whatever extent they differ in form from the Brahmanic systems—and this difference is sufficiently striking—yet there were thoughts permeating both the Chinese and Hindu systems which brought them into very close alliance at several points. The Mean of quiescence between all contending principles, or Pairs of Opposites, in Chinese philosophy approaches very closely to the non-acting and non-willing Brahman of the Hindu systems. Some writers have gone much further than this, and profess that the "Not This" and "Not That" of Brahmanic thought constitutes a declaration of exact equipoise between all extremes whatsoever.

Once having admitted the relationship between the Persian and Hindu races, and hence between their respective philosophies, and also between the philosophies of Hindustan and of China, (*b*) we must find similarities between the Chinese systems and those which have sprung from Zoroaster, and, indeed, the connection which we do find is very striking.

In all Chinese systems the position of Yang and Yin resolved itself, in part, into an ethical contention, and hence is somewhat outside the sphere of pure philosophy. Yet all such antitheses presuppose in every instance a Supreme Power which overlooks and is removed completely above them both.

So we find that the ethical system of the Parsis is based upon good thoughts, good words, and good deeds, which clearly presupposes their antitheses in bad thoughts, words, and deeds. The Parsi system of philosophy, if we can justly apply the term to a system in which ethics figure so largely, purports to overcome this difficulty by the introduction of two rival elementary powers named spenta-mainyu (good spirit) and angra-mianyu (evil spirit) (*c*) who are the perpetual causes of agitation and (apparent ?) change, and become, in short, the instigators of all actions. It is held that these two opposing principles are overlooked, and possibly to some extent controlled, by the Supreme Spirit of Persian philosophy. Here we have a basis of thought which differs in no respect from that of China; and beyond this there is an almost verbal similarity between the attributes of these two rivals; *viz.* of the former "Bright, Positive (Real) Day, etc."; and of the latter "Dark, Negative (Unreal), Night, etc."

(*a*) Concept of Monism XV.

(*b*) During the reign of the Chinese Emperor Ming-ti his envoys reached the hinterland of Hindustan.

(*c*) According to some, these rivals are not to be conceived as separate entities, but as differing states of mind in the Supreme Spirit.

Yet these principles of Good and Evil are no more than a pair of opposites; necessary, doubtless, to sustain our thought but none the less phantasms, and as such unable to cross the bridge into the world of eternity and of absolute Being. Hence the attempt to attach the Supreme Spirit with such product of Nescience exhibits a void in philosophic thought.

It may certainly be said that a difference does exist between the ultimate concepts of Chinese and Zoroastrians thought in as much as the Zoroastrian profess a Supreme Spirit which is above these contending factors, whereas in Chinese philosophy this view is not insisted upon. But yet the difficulty presented to Chinese philosophy is insoluble unless we may pre-suppose a Supreme Cause above all these contentions. For although the Chinese systems profess to be monistic, it is obvious that no system can be other than dualistic if it admits, as eternal and unalterable principles, two such extremes as those of Yang and Yin. Without this supposition (of a Supreme Supervisor) all systems founded on this basis must be fundamentally and unalterably dualistic; therefore the very fact that Chinese systems claim to be monistic shows that they did pre-suppose (or at least contemplate the possible existence of) a Supreme Spirit above these contending factors; and hence their philosophical basis is in this respect substantially the same as that of the Zoroastrians.

Incidently we find Chinese similes and modes of expression scattered here and there over Persian literature. Bayazid of Bistam says (*a*) "Dost thou hear how there comes a voice from the brooks of running water? But when they reach the sea they are quiet, and the sea is neither augmented by their incoming nor diminished by their outgoing". But Chuang Tzu had the same in his *Autumn Floods* when the world was younger.

In the Chinese systems we can trace clearly and authoritatively the sequence of philosophic thought back at least as far as Lao-Tzu; so also in the Hindu systems we can go back to Sankara, Kapila, Gautama, and so forth, although some obscuration occurs in the case of Kapila through the existence of several persons who bore the same name during the course of several generations and even centuries.

Now in the case of the Zoroastrians we are faced with the difficulty that there were six philosophers named Zoroaster, all of whom, as far as we can learn, are alleged to have taught more or less the same doctrines. These Zoroasters are said to have been respectively of Assyrian (or Chaldean), Bactrian, Pamphylian, Armenian, Median, and Persian origin. The Parsis swear by the one who is said to have been born at Rae in Media and to have lived in Bactria (*b*) and to have flourished about 700 B.C. (Jackson), 800 B.C. (Prof. Darmesteter), 1000 B.C. (Dr. Haug),

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(*a*) T. A. i, 163,7.

(*b*) D. F. Karaka *History of the Parsis*—Macmillan, 1884.

or 1300 B.C. (K. R. Kama in *Zarthosht-Nama*). The most remote date is that assigned by Prof. Roth and Mr. L. H. Mills, *viz.*, 1200 *to* 1500 B.C. and by Xanthus the Lydian 6500 B.C. (*b*) He is distinguished from the rest by his family name of Spitama.

As to the legends surrounding his nativity these are supplied in fair number, and in some cases are more or less exact replicas of Christian legends. The miraculous circumstances attending his birth caused alarm among the local magnates and attempts were made to murder him. He retired to the top of a mountain for meditation and prayer, and received divine inspiration. He performed miracles. But such similarities are after all trivial and without weight, except in so far as they show what claims were necessary to excite the wonder and secure the faith of the ignorant populace of those times and places.

It is when we compare the religious beliefs of the Christians and of the Zoroastrians of the present day that we are forced to realise to what great extent the doctrines of one religion have been grafted on the other, and how strongly interaction has mutually affected both (*c*).

Consider the question of Star Worship. Now, Sun and Moon, Day and Night, Masculine and Feminine, are primordial divisions. They are the most obviously existent and suitable objects of worship, and the fact that they have received this worship since time immemorial constitutes clear prima facie evidence of rational thinking in mankind.

The dawn of the historic period in every continent disclosed the human race engaged in worshipping these divinities. In China the rival principles of Yang and Yin represented in the one case Sun (Day), Goodness Activity (or Masculine property), and in the other Darkness (Night), Evil, Passivity (or Feminine property). In Hindustan the conflict between Sun and Moon worshippers is recorded in the Mahabharata; and in Britain, Peru, Egypt, and nearly all over the world similar beliefs prevailed. It is also clear that Astronomy, as followed in China and in Egypt, was a form of religious exercise pursued by the priesthood.

The very name *Zoroaster* means (*d*) *Sacrifice to the Stars*, and the Magians were undoubtedly Star-worshippers. To them the appearance of a new star was an event of the most supreme religious importance. Some held that the union between the Sun (masculine) and the Moon (feminine) which took place (as they thought at times of an eclipse when the shadow cast by the highest luminary (the Sun) overshadowed the lower Luminary (the Moon),

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(*b*) Diogenes Laertius "*Lives*, etc., *of Philosophers*" written about 200 A.D.

(*c*) In Zoroastrian ceremonial consecrated food (bread, water, etc.,) are offered with prayers; and the Confessional to the head priest alone was once a recognised custom.

(*d*) Laertius gives Dinon and Hermodorus as authorities.

would be followed by the birth of a Sun. (*a*) But others anticipated the appearance of a new feminine divinity, and it is said that this difference of opinion led to serious conflicts. It was therefore of great importance that the gender of the young God should be settled as soon as possible, and by reputable persons whose dictum would receive general assent. Hence, when a new star appeared (*b*) to the East of Jerusalem, *viz.*, in Persia, (*c*) the Sun-worshipping section of the Magi at once sent a deputation into Syria, which, as the name implies, was the Sun-land and given over to an occult Sun-worship. (*d*) Here, if anywhere, the question of gender could be settled once for all.

According to Jewish tradition this occurred at Bethlehem, and the birth of a Son of God became an accomplished fact to the Sun-worshipping community in Syria and Persia.

At birth the horoscope (*e*) was cast, and the Son of the Sun (*f*) completed the Trinity (*g*) of Luminaries in the Heavens, guarding, enriching and sanctifying the earth.

(*a*) St. Luke I 35. "And the angel answered and said unto her. The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God."

(*b*) According to Christian tradition and Bible records.

(*c*) St. Matthew II 1-2. Now when Jesus was born in Bethlehem of Judaea in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews ? For we have seen his star in the east, and are come to worship him."

(*d*) See James I 17, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

The Sun was clearly the father of all the lesser lights of the firmament, and showed no inclination to vary in size, or turn to one side, after the manner of the Moon in her various phases. No doubt this point received great emphasis in the arguments brought up by the Sun-worshippers against the Moon-worshippers.

On the other hand History shows us that the adoration of Sun, Moon, or Star, is no detriment to any particular religion, for some form of this cult is the common property of all religions. These limunaries are primordial facts in human consciousness from which there is no escape, and their worship constituted an objective process of which Religion and Philosophy were the subjective side.

(*e*) St. Matthew II. 7—11 "Then Herod when he had privily called the wise men, enquired of them diligently what time the star appeared," etc.

(*f*) The "Son of the Sun" was the supreme title of the Pharaohs, and Mosaic tradition would not lose the name.

(*g*) We have no record of what happened when the brilliance of the new star lessened. But trouble threatened the erstwhile "Wise men of the East."

It seems as though a philosophic tradition had been carried down in Persia rom time immemorial, slightly varied perhaps by the advent of some great teacher who taught this tradition as illuminated by his own thought; and those who followed him taught the philosophic tradition according to the light he had thrown upon it, and became in that sense the teachers of a special school named after him. We must also bear in mind that it was the immemorial custom in the East for devotees to renounce their proper name whenever they joined a religious or philosophic school, and to accept a new name founded upon doctrine. (*a*) Hence such teachers may have been called after Zoroaster, but this is only a possibility, and does not rest upon any basis in known fact. Beyond this the destruction of philosophical works, libraries, and inscriptions, in fact the almost total blotting out of civilization which has occurred in Persia on more than one occasion, the continuous religious persecution of those who declined to change their belief, together with the fragmentary nature of the authentic records which carry us back to about the times in which the great Zoroaster taught, has rendered it impossible for us to know what system of philosophy he really professed (*b*) At best we have left only fragments of his philosophic teaching intermingled with a great deal of ethical matter, all of which if taught by a philosopher, must have had at some time a basis in metaphysics, however unstable or debateable this original foundation may have been. In fact the authority upon which the Zoroastrians of to-day rely is no more secure from criticism than is the case with regard to Christianity. Hence it is impossible for us to criticize the philosophical Systems of Zoroaster himself, because we do not know what he thought; and the system which is alleged to have sprung from his thought has been handed down to us in an incomplete and defective state. I mean by this that it appears to us now as a system which has been fossilized in the making, and has never reached the goal of mature philosophic thought. As it stands it purports to have reconciled Ethic with Philosophy and to have produced the negative from the positive without external help, and both these claims make impossible demands upon our credence. Gibbon stigmatises it as "a bold and injudicious attempt to reconcile the existence of Evil with a beneficent Creator and governor of the world."

The similarities between the Indian and the Persian systems of thought are matched by equally striking dissimilarities. Critics have not been of one mind as to how the gods of the Indian systems become the demons of the Zoroastrian systems. Presumably the Gods of the aborigines fought on their behalf against the Aryan invaders and their Gods, and thus earned the title of demons or asuras. Later on, under the aegis of Muhammetanism, all pantheistic and polytheistic divinities would be included in the category

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(*a*) The teacher became known to the public through the name on his phylactery.

(*b*) Laertius hints that he was a mythological person. Niebuhr (according to Gibbon) "considered him a purely mythical personage."

of demons by the dominant religion of Monotheism. Demons were allowed in any number without outraging orthodoxy, but to even name God was an offence to Muhammetans.

Again, there is the possible solution provided by Nihilism and by Materialism, *viz*, that Gods and Demons are but conceptual extremes and are hence interchangeable without detriments to the argument. There is another solution to this problem suggested by Max Müller. The word "Asura" in Sanskrit stands for demon, and Max Müller has shown how from this word "Asura," by a faulty analogy, the word "Sura" sprung, as though the word "Asura" meant the opposite to "Sura." As it was possible for such mistake to have occurred in Sanskrit literature, we must not dismiss from our minds the possibility of equally absurd transpositions amongst the Persians (*a*). It is quite clear that the first title of the Supreme Spirit of Zoroastrian philosophy—Ahura Masda—was undoubtedly derived, either directly or collaterally, from Asura, but we are still left in the dark as to how this transposition of demon into god was effected.

In comparing the Hindu philosophies with that of Zoroaster our attention is specially drawn to the resemblance which this letter bears to the Samkhyan system. The Devas (*b*) of the Samkhya have indeed been turned into Idols, if not into evil beings, in the Zoroastrian system. But perhaps this change is not so radical as it may seem to us at first sight, and we should make every allowance for the zeal of a proselytising controversialist such as we may consider Zoroaster to have been, who was seeking to re-establish the faith of Monotheism in a country given over to Polytheistic worship.

Beyond this one difference, a close similarity of thought exists under altered names Purusha (Ahura-Mazda) overlooks the world, and the perpetuators of unevenness (Gunas of the Samkhya) are replaced by the rival spirits of Good (or the Creative) and of Evil (or the Destructive) in the Zoroastrian system. Hence in both there lay an element of Dualism, not easily expunged, and yet which (so long as it remained unexplained-away) vitiated the Monistic basis of both systems.

Those who argue from the analogy of the decadence of other philosophies will seek to impute to Zoroaster a more or less perfect system, and will account for the derogation of that system into something imperfect and indefensible by the process of decurrency which has always followed the loss of Idealism. They will tell us that every system of philosophy becomes in time more or less stereotyped and incapable of further expansion, but yet subject to the imposition thereupon of all kinds of dogmas which had no existence in the thought of the founder. We may clearly trace this derogation of philosophy to the necessities of propaganda.

(*a*) In fact many similar transpositions are noticeable in all classes of nomenclature, even in Science. We have the Colombine, or Dove flower, changed at one stroke into the Aquilegia, or Eagle-flower.

(*b*) Phenomenal Gods, usually associated with Pantheism or Polytheism.

Certainly in the times of Zoroaster and his successors those systems which numbered only a small minority of the inhabitants were always subject to persecution at the hands of other and more popular religions. Hence the instinct of self-preservation dictated a course of action which would tend to secure the greatest number of converts. In this way it was always sought to bring ethical questions within the pale of every system. The religious systems lent themselves to this necessity, because they all pre-suppose a certain dualism, however carefully this may be veiled. I know of no religious system which does not set up Good and Bad as the respective attributes of gods and devils, and therefore by religious systems all classes of ethical contention are easily assimilated. But this does not apply to philosophies. For instance in the orthodox systems of Hindustan, ethical contentions are held to be outside their sphere, for they all contend that Ethic is something relative to ourselves, and hence belongs to a world that is temporary and unreal, and that the world of philosophic thought cannot be attached in any way by ethical contention. The system of Zoroaster, however, was unable to maintain its philosophy in a pure form. There is probably no country in the world in which religious persecution has been carried on with such long continued ferocity as in Persia, and hence the first thought of all Persian zealots was to obtain such a large number of adherents that they need no longer fear the extinction of their worship at the hands of more numerous and powerful religions. In the case of the Hindu philosophies it is probable that they were only saved from a similar necessity by the immunity from religious persecution which obtained in Hindustan for so many centuries.

Directly it was sought to incorporate in Zoroastrian philosophy a system of ethics, the whole basis of that philosophy was rendered destitute. We can perhaps find traces of a sound basis of philosophic thought as taught by Zoroaster and his immediate successors, and we can with more or less accuracy fix the time when an ethical superstructure was implanted upon the foundation which he had built. As Max Müller first pointed out. "In the ancient Gathas there is no trace as yet of a personal conflict between Ormazd and Ahriman. The enemy against whom Ormazd fights there, is Drukh, the vedic Druh, "the lying spirit." Darius also in the cuneiform inscriptions does not yet mention Ahriman as an opponent of Ormazd (*a*). Here we are back again to the basis of vedic philosophy, on which the conflict is between Truth and Nescience. The enemy is "the Lying Spirit," *i. e.*, who ever distorts the Truth or teaches it imperfectly. So it is clearly after this period that ethical contentions were introduced into the Zoroastrian system. Nor can I altogether agree with Dr. Haug when he goes so far as to state that Zoroaster solved the difficult question presented by the apparent incongruity of Philosophy and Ethics, and had succeeded in reconciling the two, because in the passages to which Dr. Haug draws our attention the whole argument hinges round the question of Reality and Unreality, that is

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(*a*) Theosophy, p. 183.

of Truth and Nescience. The producer of all Reality might certainly be called the Good Mind in antithesis to the Evil Mind, or producer of Unreality, without our being justified in drawing the conclusion that Good and Evil in this sense bear any ethical interpretation whatever; for it seems to me that this contention is no more than the Samkhyan concept of Vidya and Avidya, and in this sense falls entirely within the proper sphere of Philosophy. Even if the philosophy of Zoroaster was originally monistic, it could no longer remain so after any ethical contention had been incorporated therewith, for Ethic is a something relative to ourselves, and hence indissolubly bound up with some form of anthropomorphic belief. Again, Anthropomorphism is the world of the I and the It, of Yourself and Myself, and hence pre-supposes Dualism (or some otherness); and without Dualism would be meaningless. Now it is easy to see why so many contentions have arisen as to whether the Zoroastrian system was one of Monism or of Dualism. It might have been originally monistic, but it certainly became dualistic, and its dualism was undoubtedly due to the introduction of Ethic to the destruction of its original philosophy. It was dualistic only by force of the alterations to which it became subject, and had it not been for the necessity of making converts in number, it is quite possible that the philosophy of Zoroaster might have maintained its original basis, and have ultimately ranked as a monistic system comparable with those of Hindustan. We should bear in mind that the orthodox system of Indian philosophy gave great attention to the necessity of disabusing the mind of all ethical contentions, of proving that Good and Bad are so only in a temporary and relative way, and cannot transcend the world of Karman; that no real and abiding truth can be adduced from such temporal and relative views, and that all that remains after the destruction of such thoughts is the question of Truth and Nescience. We have all this over again in the Zoroastrian philosophy in its early stages. If as Max Müller states, (*a*) "Zoroaster has evidently perceived that without possible evil there can be no real good, just as without temptation there can be no virtue," he had surely learnt enough to show him that Ethic was fatal to philosophy.

In *Yasna* XII. we find the worship of phenomenal gods was abjured and we may take it that this abjuration was directed against the pantheistic side of Persian worship. Such abjuration was never made by philosophers, but by those who were violent partisans in some ethical dispute. This was certainly at a comparatively modern period in the history of Zoroastrianism; but what strikes us most in considering this passage in *Yasna* XII is the great gulf that had already grown up between Persian and Indian thought. Those who made this abjuration did so in complete ignorance of the incompatibility of philosophy and ethic, and ignorance which it unthinkable should we seek to transfer it to their Hindu contemporaries. As Max Müller truly points out (*b*) "The idea that knowledge or faith is better

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(*a*) Theosophy. p. 185.
(*b*) Theosophy, p. 190.

than good works, and that a higher immortality awaits the thinker than the doer, an idea so familiar to the authors of the Upanishads, is quite foreign to the Avesta. The Avestic religion is before all things an ethical religion. It is meant to make people good".

The doctrine of Zoroaster that there are two forms of wisdom or thought, *viz.*, that which was born (originated at birth or was given at birth), and that which was subsequently acquired, worthy of special consideration, for it takes the place in philosophic thought of the problem which has been debated in another form by Darwin, Weismann, and many other recent scientists. The problem is whether any characters, whatsoever their nature, can be acquired in such sense as to subsequently become permanent characteristics not only of the individual who had acquired them, but of his descendants. It was held certainly by Darwin that the individual, and consequently the protoplasm or germplasm of the individual, could be altered by environment; that characters of some sort could be implanted upon the individual by re-action to external agencies, and that the results of such acquirements could be permanently retained. Weismann, on the other hand, held that no permanent acquirements could be obtained in this manner ; that whatever external circumstances influenced the individual in the latter stages of growth or maturity such results could not be permanently retained, but would be as easily lost as they had been acquired that the germplasm could be altered in one way only and that was at the moment of cell-union, and then in a purely fortuitous way.

If, by way of analogy, we apply the doctrine of Weismann to the brain, or thinking organ, we should deduce this that capacity for obtaining knowledge, or for thought in any of its phases, was inborn in the individual, and that the optimum result of education is limited to getting the best possible work out of this organism, but is unable to increase its optimum powers in any way. Long before him, and far back in the mists of folklore we come upon the proverb that "Genius is born and not made". Now, the doctrine of Zoroaster that there were two intellects, the one born, and the other acquired (literally, by the ear) is only another instance of how the demonstrations of Science follow, at a decent interval of time, the thoughts of philosophers. Zoroaster must certainly have had in his mind that whatever knowledge could be acquired must be limited by the optimum capacity of the brain as born in the individual ; that the man who was born wise might never rise into notoriety on account of his knowledge, if, through negligence or any other cause, he failed to acquire the current phraseology of his day. Just as an engine, however perfectly made, would fail to do its mead of work unless it was properly tended and kept in operation : but however well attended, however well fed, and however carefully supervised the class of work which an inferior type of engine could turn out must always be more limited. So that the man born wise in certain respects might have imperfections in others, and be unable by himself to achieve success; yet in conjunction with other minds who could supply that in which he was deficient, he might still attain success. Hence it might be insufficient for the individual to be touched by a fairy at his birth unless he was also situated that he had access to the words of the teacher in early life. He who was born wise should also in order to make the best use of this gift, be trained to think, and be placed as soon as may be in a position to acquire the accumulated wisdom of the day without having to waste time in obtaining all this experience by personal experiment. In formulating this basis for educational effort Zoroaster showed a greater knowledge of the possibilities of education than is shown at the present day in Europe. For we are now asked to believe that education can effect some radical change in the mind of the student, and bring both those "born wise" and those afflicted with congenital Nescience up to some vainly imagined level of knowledge.

The ideas of heaven and hell which we can trace in Persian and also in Hebraic literature show very great similarities. In both cases the acquisition of a preferential or detrimental position in another world was made dependent upon ethical merits in this life. After all it is not remarkable tha such thoughts should dominate religious devotees in any country. Those wh did not agree with them, whom they did not like, and whom they woul have wished to torture in this life had the opportunity arisen, were naturall singled out for tortures in the life to come ; whereas their benefactors and thei dupes, whom they viewed with favour on account of their "good" deeds, woul naturally receive preferential treatment hereafter in the heaven of their ow thought. At any rate it was cheaper to promise them this than to rewar them now.

Perhaps the greatest authority upon the ethical side of Zoroastria belief is Dr. Haug, and he says that the heaven of Zoroaster himsel according to the Gathas ; was named the "House of Hymns" (*a*) Hel is called the "House of Destruction." This cannot mean the destructio of the individual, for otherwise there would be no eternal torment and if this is the house of the destruction of Deeds, we may well as what deeds ? Surely not of bad deeds, otherwise the doers would becom purged and inequity result from further torments ; and if of good deeds, the how did the performer reach the House of Destruction ? We are not give any answer.

The "Bridge of the Gatherer" (Kinvat) was not between heaven an hell as some have thought, but was conceived by the Zoroastrians as a bridg between this world and the other world, which grew as a high-road when good man passed over, but which was narrowed down to a thread when bad man attempted to pass, so that he fell off into hell.

The "Resurrection of the Body" was not as far as we can learn, taugh by Zoroaster himself, although some doctrine of this kind developed afterward in Zoroastrian teaching. Nor does it appear that Zoroastrians conceive original Damnation and subsequent Redemption as necessary prerequisite to Salvation. To them the question is not complicated in this sense. Salva tion depends entirely upon deeds, is a reward for good works.

(*a*) Compare Isaiah VI.

There was also a similarity between the "Law" of the Hebrews and of the Zoroastrians, in that they both contained a canon of ceremonial observances, restrictions, and ordinances beneficial for use in everyday life, and not necessarily connected with dogmatic belief. These laws referred in especial to precautions which should be taken in the case of certain illnesses, to ablutions, ceremonial bathings, and the cleansing of houses, etc. At some time dogmatic beliefs appear to have become intermingled with these sanitary and generally beneficent canons of conduct both in the Hebraic and also in the Zoroastrian religions. For instance, it was subsequently held among the Zoroastrians that the carrying out of some of these ordinances constituted not only proper and dutiful conduct, but became good deeds in the sense that they would earn for their performers a place in heaven. Amongst such good actions was included the tending of sheep, irrigation, and the killing of vermin (*a*).

Later Zoroastrian belief became undoubtedly dualistic and founded on the deification of good and evil principles under the names of Ormazd and Ahriman. Hence the necessity for prayer became of paramount importance in later Zoroastrian worship. To love the one and hate the other, to pray to the one and abjure the other, became necessities of their daily lives. The Parsis of the present day commence their worship confessing their sins to the priest, in a similar way to that in use in the Church of Rome. It was pointed out by Bishop Meurin (Roman Catholic Bishop of Bombay) that those who ridicule the Zoroastrians as Fire worshippers, should remember that in Mosaic days the same ridicule might have been applied to the Jews, (*b*) but in neither case, as he asserts, with any truth. The eternal flame of the Zoroastrian temples finds its counterpart also in Greece, Rome, and many other parts of the world where fire worship is not contemplated. Nor are we justified in confusing the ritual of Religion with whatever eternal truths may be therein contained. The best authorities in general maintain that the early religion of Persia was a pure form of monistic theism. Firdausi held that the Persians of his day were not fire worshippers, but that the fire in their temples was merely an emblem of the Almighty; that the light of God shineth in all that giveth light. He says, "Say not that they were worshippers of fire. They were worshippers of one God."

The philosophic basis of earlier Zoroastrian thought crops out from time to time amongst the ethical matter with which it was subsequently intermingled. For instance we find in the *Hadhokht Nask*, as translated by Dr. Haug (p. 220) that the soul of the good man on reaching Paradise is not by the personification of all his own good deeds in the form of a beauteous maiden who addresses him in terms of praise; one of such terms being "Everybody did love thee for that greatness . . . . and freedom from sorrow in which thou dost appear to me." It is not easy to give a clear explanation

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(*a*) All which ordinances are properly aimed at encouraging Nomads to become pastoral or agricultural peoples

(*b*) Isaiah VI.

of the appearance of this phrase " freedom from sorrow " if we have to rely entirely upon Zoroastrian thought as it has been handed down to us; but if we can admit the Vedantic explanation, the meaning of the phrase becomes obvious. The soul was free from sorrow because not attached by deeds, and hence entirely above that Pair of Opposites which sustain ethical disputes. It was the immortal soul (Atman of Vedantic thought) which was free from sorrow; when Death, Time, and Deeds were left behind. The same idea of the beautiful maiden in the hall of Brahman appears in the *Kaushitaki Upanishad* 1. 3, at a time when it, must be remembered, the philosophic thought of India was not out of its swathing bands. In this passage the departed are received by beautiful maidens called Apsaras. But, as Max Muller points out, the Upanishads are in great part philosophical, and not merely ethical, and hence we find in the Upanishads that what is rewarded in a future state is Knowledge (of the Truth) and not Deeds. This difference is exemplified in another passage in the Talmud (*a*) in which we are told that " at the time of the resurrection the soul will justify itself and say " The body alone is guilty, he alone has sinned. I had scarcely left it when, pure like a bird, I flew through the air'. But the body will say : " The soul alone was guilty, she has driven me to sin. She had scarcely left me, when I lay on the ground motionless and sinned no more'. Then God places the soul once more into the body and says : 'See, how you have sinned, now render an account, both of you." Now here it was clearly recognised that deeds could not cross the bridge into other world, but yet we are not told how this difficulty was to be overcome. For in this passage from the Talmud there still remains a something relative, and limited by time and special conditions, and we are still far from having reached the pure goal of Vedantic thought.

Max Muller has also called attention to certain passages in the *Fravardin Yasth*, written in the mythological style which we find both in Hebraic and Indian legend when narrating conversation held between God and Man. In this case the Supreme Spirits converses with Zoroaster as follows—" If the strong guardian angels of the righteous should not give me assistance...........then would commence the devil's power, the devil's origin the whole living creation would belong to the devil." (*b*) In this passage we are strongly reminded of the acount of the Temptation in St. Luke, in which the devil says, " For that is delivered unto me ; and to whomsoever I will I give it". But in making this comparison we should remember that these latter writings of Zoroastrian literature had undoubtedly been influenced by Hebraic thought, and that converse was also true in some respects, although we are not able to claim with certainty more than one instance of Zoroastrian thought as clearly influencing that of the Hebrews. (*c*) The next paragraph of the *Fravardin Yasht* goes on to say " By means of their splendour and glory the ingenuous man Zarathushtra, who spoke such good words, who was the

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(*a*) *Synhedr* 91. 6., Midrash, Genes, Rabba, 169.
(*b*) Pragmatism has revived these views within the last few years.
(*c*) Asmodeus.

source of wisdom, who was born before Gautama...........clearly showing that at this time not only was the knowledge of Gautama, but also the influence of his teaching spread in Persia. This undoubtedly gives us the key to the dominant position Ethic held over pure philosophy in these latter Zoroastrian teachings, for we can recognise in them the same ethical basis as we find in the teachings of the Buddha, but not perhaps the same elaboration of doctrine.

A review of Persian thought presents a vision of Philosophy overshadowed by the growth of Ethic, for it is in Ethic that Persian systems excel, and although Ethic lies outside my thesis, perhaps you will pardon me for giving you one short paraphrase from the writings of the great Persian dialectician Sadi.—

"Kiss not thy son in the presence of the orphan boy, for, should he weep, who will comfort him? Therefore cherish him and see that he weeps not. I was a king once when my head rested upon my father's bosom. But that kingdom was taken from me whilst I was but a child. Now, should I fall into misfortune, will my friends help me? Well do I know the orphan's sorrow."

REVIEWS AND NOTICES.

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Popular Government. By W. H. Taft, (Oxford University Press, London and Bombay,) 1914. Price 7*s.* 6*d.*

The Federal Systems of the United States and the British Empire. By Arthur P. Poley (Sir Isaac Pitman and Sons, Ltd., 1 Amen Corner, London E. C.) 1913. Price 10*s.* 6*d.*

English Political Institutions. By J. A. R. Marriott, M. A. Second Edition. (Oxford University Press, London and Bombay) 1913 Price 3*s.* 6*d.*

The Britannic Question. By Richard Jebb (Longmans Green & Co., London and Bombay) 1913. Price 1*s. net.*

The Governance of England. By Sidney Low. Second Edition (T. Fisher Unwin, London) 1914. Price 3*s.* 6*d.*

Property: Its Duties and Rights: (Macmillan & Co., Ltd., St. Martin's Street, London) 1913. Price 5*s*. net.

Statistics. By (the late) Sir Robert Giffen (Macmillan & Co., Ltd., St. Martin's Street, London), 1913. Price 12*s*. net.

MR. J. M. Robertson's *Evolution of States* is an expansion, under a new name, of a work which originally appeared in 1900, under the present subtitle "An Introduction to English Politics," and which, even in its earlier form, was at once recognized as a scholarly and learned work. The book is not intended to be a history of Western States, as one may expect it to be from its present title. On the contrary, we are informed by the author in the Preface: "The object in view from the first has been, not the technical anatomy or documentary history of institutions, but the bringing into light of the ruling forces in all political life, ancient and modern alike." And again: "Alike as to ancient and modern history the effort of scholars is now more and more towards comprehension of historic causation in terms of determining conditions, the economic above all....". The work is divided into six parts, with numerous sub-divisions, and the titles will fairly indicate the scope of the book—"Political Forces in Ancient History," "Economic Forces in Ancient History," "Culture Forces in Antiquity," "The Case of the Italian Republics," "The Fortunes of the Lesser European States," and "English History till the Constitutional Period." Of particular interest are the author's views as to the needs of modern democracies: "To flourish they must have peace; they must sooner or later practise a scientific and humane restraint of population...; they must check inequality, which is the fountain of domestic dispeace; and they must maintain a progressive and scientific culture." These conditions he finds generally wanting except, perhaps, in the Scandinavian countries, which with "continued peaceful evolution in the direction first of democratic federation and further of socialization of wealth.........may reach and keep the front rank of civilization." On the larger issue involved in the governance of modern States the author believes that he has found a principle "which may safely be brought to bear on the study of practical politics, because it is an axiom alike of inorganic physics and of biology....This is the simple principle that all energy divides ostensibly into forces of attraction and repulsion." History is, therefore, according to the author, the outcome of constant grouping and constant strife,—strife between classes, between religions, and between nations. It is, to our mind a hazardous procedure to apply a single principle to the entire course of history. Mr. Robertson's theory appears to fit the facts, but it is we fear, a carefully selected group of fact. And at the back of the "principle" lie the questions: what led to the formation of the contending groups? what in each case was the fundamental cause of the strife? To these his "laws of socio-political development" do not give sufficient answers. The work, nevertheless, shows that the author has thought deeply on social and political questions in their wider aspects; and his views are always interesting though not necessarily convincing. But there is no doubt that when all has been said to the contrary, Mr. Robertson's *Evolution of States* is a highly suggestive and stimulating work, and one of the most thought-compelling issued in recent years. It embodies and summarises with great lucidity the digested result of a library, and the foot-notes on almost every page indicate the vast scope of the author's researches through the records of all the political ages. There is an admirable index which facilitates reference and serves its purpose very well.

Professor Brown tells us in the Preface to his *Underlying Principles of Modern Legislation* that his purpose is "scientific" not "political"—"to state the principles that underlie the course of legislation, not to solve the problems with which statesmen have to deal". Whether there is or ought to be an antithesis between "scientific" and "political" is open to question; but Professor Brown obviously intends "political" to mean "partisan". In this sense, the book will be found very useful by students of modern political science, though some of the ground traversed is the same as that by other writers on politics from Bentham to Sidgwick. After a brief prologue on "The Challenge of Anarchy", the subject is dealt with in three sections—the Statement of Principle, the Principles in application and the outlook. The first two divisions practically cover the whole range of legislation and legislative problems in the United Kingdom, at the present day. While the principles themselves are ably and clearly expounded, it is in the section dealing with their application to practical affairs and modern requirements, that the author's intimate knowledge of the subject is seen to the best advantage. Apart from the question of principles underlying modern British legislation, the book will faimiliarize Indian publicists and politicians with conditions of life in the British Islands evolved under the stress of the great industrial revolution which the country passed through in the 19th century. The exposition of the subject is lucid and comprehensive and the treatise will be found of great service not only as a text-book by our university students taking up Political Science, but also by our publicists.

In his *Province of the State,* Sir Roland K. Wilson—well known for his Digest of Anglo-Muhammadan Law—maintains the Spencerian theory that the only valid reason for the existence of a State is the certainty of continual strife if every man were to be judge in his cause. Access to this "justice shop," as he calls it, should be absolutely free, and the expense it would entail should be made up by the curtailment of the action of the state in other directions. The *betêe noire* of the author is popular education, provided by the State; even the earliest and most limited of the Education Acts is pronounced to have been a step in the wrong direction. There is scarcely any attempt made to sustain the theory on theoretical or philosophical grounds. The argument is nearly always an argument of convenience. Apart from the question of his standpoint, the author ranges over the whole field of action open to the State—that is to the Association of the sovereign Power and the Nation. The author is a clear thinker and wields a pungent pen; his book, therefore, makes much more interesting reading than books of its class. The author has the courage of his convictions and if he fails to be always convincing he is generally highly suggestive and stimulating. As an excellent exposition of the principles of legislation inculcated by the school of Bentham and Spencer, the book—apart from its polemics—will be found valuable by students of Politics.

The American ex-President, Mr. William Taft has collected under the title of *Popular Government*, the lectures he recently delivered as Kent Professor of Law at the famous Yale University. There is nothing new in it to those familiar with the standard works on the American constitution—especially with that great classic—the *American Commonwealth* by Viscount Bryce. But to students desirous of acquiring an elementary knowledge of the subject conveyed in lucid language, Mr. Taft's book may be cordially commended. The lectures dealt with some of the well-known expressions to students of the American constitution—for instance, "we the people", "to form a more perfect union", "to establish justice," "to provide for common defence" &c., and the greater portion of the book comprises analysis and discussions of these and there are also two other lectures on allied topics. Mr. Taft's book, if read in conjunction with President Lowell's *Public Opinion and Popular Government* in the American Citizen series will put the student in possession of a good stock of the knowledge of the subject, after which he may try to master Lord Bryce's *American Commonwealth.*

In his *Federal System of the United States and the British Empire*, Mr. Arthur P. Poley, has attempted to give an account of the Government of America, Canada, Australia and South Africa and to point out the elements of difference and resemblance which distinguish each from the others. The sketch of the American government embraces more than one-third of his treatise, and the author detects striking resemblances between the American federal system and some of the Greek federations of ancient times, and thinks that the *Federalist* affords evidence that the framers of the American Constitution were consciously affected by the Greek experiments. Of more value to students are his chapters on the Canadian, Australian, and South African federal systems. He bestows high praise upon the Australian Constitution, which he characterizes as a work of the greatest skill, and which more than any of the other Anglo-Saxon federations is modelled upon that of the United States. Now that the federal system of Government is spreading all over the world and India herself has been distinctly promised it, in the famous despatch installing Delhi as the Imperial capital, it behoves Indian publicists and politicians to make a careful study of the subject, and for this purpose Mr. Poley's book is a most excellent digest of the four great federal constitutions established, in the main, by the Anglo-Saxon race.

Mr. J A. R. Marriott's *English Political Institutions* (now in its second edition) professes to be no more than "an introductory study" of the subject—and, in fact, its scope is practically limited to one section of it, namely that concerned with the structure of the State and the functions of the several organs of Government. Within the limits imposed by the author for the scope of his work, he has lucidly set forth the actual working of the British Constitution, with frequent references to history. It forms a useful, introductory textbook both of the history of British institutions and British Constitution in actual working at the present day. The last chapter has a brief sketch of the Indian Government, in so far as it is related to the Home Government. Appended to the book is a useful list of "authorities" which is an excellent, select bibliography of the subject. A striking feature of the book is a collection of instructive extracts—by way of mottos—at the head of each chapter, culled from the works of classical writers on the British Constitution. These make most excellent reading and will familiarise the student with the views of standard authorities. Altogether, a capital little book.

It has been said that outside of the Roman Catholic Church the most perfect organization in the world is the British Empire.

Mr. Jebb's suggestive comment on that Empire—in his *Britannic Question*—challenges attention, particularly as his volume is remarkably compact. The author puts before his readers the newest phase of Imperialism. We in this country take a special interest in the latter-day development of Imperialism, since that development seems about to affect us most, both in India and in the British colonies. With regard to India, Mr. Jebb takes the view that "exploitative Imperialism is unjust to India, demoralizing to Britain and bad for the Empire." He quotes Lord Crewe as saying that if once Free Trade were abandoned in Britain, it would no longer be either just or practicable to continue withholding from India the right of protection, which her own spokesmen demand. Though one may not agree with the author in his plea for a loose congeries of nationalities as the alternative to a centralised State, still everyone interested in the progress and fortunes of the great British Empire must carefully read this book and ponder over its author's views, which well merit attentive consideration.

We heartily welcome the new and revised issue of Mr. Sidney Low's classical work, *The Governance of England*, the text of which in the present edition has been scrutinized and a special new and long Introduction has been added to it by the author. It is now nine years since the book was first published, and we believe that it has long taken its place among the standard works on the British political system, like those of Bagehot, Dicey, Anson, and other authorities. It has been translated into several European languages, and is widely used as a college text-book in Germany, Russia, the United States, and India, as well as in Great Britain. In his Introductory Essay to the present edition, the author discusses the significance and results of the Parliament Act, the present situation and possible future of the House of Lords, the position of the Monarchy in relation to the Overseas Empire, the enfranchisement of women, the Labour Unrest, the growth of Socialism, and other subjects connected with the political controversies of the moment. The issue of a new and revised edition at the present time is particularly opportune.

Dr. Bartlet of Mansfield College having suggested in the *British Weekly* the desirability of Christians reconsidering their ideas about property in the light of the biblical doctrine of stewardship, the present volume, called *Property: Its Duties and Rights*, has been published in response to the suggestion. The Bishop of Oxford is the editor of the book, which includes seven essays treating the subject from the Christian standpoint. A statement of the early history of property and its later developments is given by Mr. Leonard Hobhouse, while Dr. Rashdall and Mr. Lindsay deal with the principle of property from the side of philosophy, historically and critically. Dr. Bartlet, Dr. Carlyle, and Mr. Wood give us the history of the treatment of property in Christendom from the side of religion, and Dr. Scott Holland concludes with an essay on the relation of property to personality. The two general problems with which the writers deal in different ways are: what have been and what should be the mutual relations of society and the individual in the matter of property, and what has been and what should be the distinction between property "for use" and property "for power." The essays, though interesting, are too one-sided to afford satisfaction to the non-Christian reader. But they give a sound and clear exposition of Christian Socialism and may safely be commended to those interested in social problems and in the history of social theory in the West.

The late Sir Robert Giffen who was a most distinguished statistician, wrote on his retirement in 1897, certain chapters for a popular handbook, to be called *Statistics*, under which title they are now published by Mr. H. Higgs, C. B. and Mr. G. U. Fule. The volume which comprises nineteen chapters, covers a pretty wide range and lucidly deals with all the main fields in which accurate statistics are vital to comprehension and progress: trade, agriculture, mining, fisheries, manufactures, railways, and other undertakings of public utility, finance, prices and wages, judicial (a very difficult subject), poor law, education, insurance. The book closes with a practical chapter on the construction of tables. The education statistics, indeed all the purely social figures, are full of value. The work is a characteristic production; it shows Sir Robert's eminently practical genius. Those who would twist and torture statistical figures ought to read and inwardly digest a work like this. Here is a typical remark of Sir Robert:—"Very frequently the statistics are more suggestive of matter than conclusive to any superficial point which they may appear to prove." The work ought to be on shelves of every serious student of Politics in this country. Mr. Higgs, in his Introduction, rightly says that when this volume ceases to be one of knowledge, it will be one of power. We agree.

LITERATURE OF HYGIENE AND TROPICAL DISEASES.

Hygiene and Diseases of India. By Lt.-Col. Patrick Hehir. I. M. S. (Higginbothams Ld., Madras) 1914. Third Edition. Price Rs. 6-8-0.

Health and Sickness in the Tropics: By Leonard Bostock (Simpkin, Marshall, Hamilton, Kent & Co., Ltd., London.) 1914. Price 2s. 6d.

Eating for Health: By O. L. M. Abramowski, M. D. (The Walter Scott Publishing Co., Ltd., London.) 1914. Third Editon. Price 2s. 6d.

Fletcherism: *What it is; Or How I Became Young at Sixty.* By Horace Fletcher. (Ewart, Seymour & Co., Ltd., Twelve Burleigh Street, Strand London) 1914. Price 3s. 6d.

Health, Strength, and Happiness. A Book of Practical Advice. By C. W. Saleeby, M. D., F. R. S., Edin. (Grant Richards, London) 1914. Price 2s.

LIEUT.-Colonel Patrick Hehir is well-known as the author of several popular works on medical subjects, including an excellent text-book of Medical Jurisprudence, but his latest "popular handbook," called *Hygiene and Diseases of India*—which is the third, revised, enlarged and illustrated edition of a work which appeared in its second edition in 1891—will be found perhaps the most useful and instructive of all his publications, as it is the most comprehensive work on the subject of Indian hygiene and ailments and is withal written in the simplest and clearest language, without in any way impairing its strictly scientific character. It is neither possible nor necessary to notice its contents in detail. Suffice to say that its nearly one thousand pages of clear print and exceedingly popular exposition of the latest theories of tropical hygiene and diseases and their treatment, give all the information which one would ordinarily require. The book is divided into three sections—General Hygiene, Personal Hygiene and Diseases of India. The first two are of special interest to laymen, and the second section even more so than the first. The numerous illustrations with which the book is embellished add materially to the value of the letter-press, instructive as it is. Taking the book, as a whole, we have nothing but praise for it and whole-hearted appreciation of the great service rendered by the author in the way of popularizing the results of the latest researches in tropical medicine and hygiene. Considering its great value and utility and the immense labour its preparation must have entailed, the book is cheaply priced.

Mr. Leonard Bostock's *Health and Sickness in the Tropics* is a good, elementary book on the subject it deals with and is primarily adapted to conditions of tropical tracts in Africa. It will, however, be found a useful guide to health-culture even in India, by those who may not have access to Lt.-Colonel Hehir's book. Like the latter, Mr. Bostock's book deals both with tropical hygiene and diseases. It is compact and handy and will be found useful.

The present, third edition of the late Dr. Abramowski's *Eating for Health* (which first appeared in 1908) has been revised and enlarged by the Rev. J. T. Huston. That it should have passed through three editions in a period of less than six years is positive proof of its utility and popularity amongst food reformers. The book is a comprehensive treatise on the food problem and the reform of present dietary, especially where the western type of civilization prevails, and in its own sphere, it is a work of great usefulness and sound practical suggestions.

In his *Fletcherism*, the author, Mr. Horace Fletcher, expounds the system now known after him, and takes the reader into his confidence as to how he "became young at sixty." The key-note of the system seems to be thorough or rather over-thorough mastication of food—that is to chew it so carefully as to extract "all taste from it" and to let it slip "unconsciously" down the throat. In this sense Fletcherism may not be regarded as a new system but its value cannot be over-rated for its keen insistence on the value of mastication as conducing to health-culture.

Dr. C. W. Saleeby is one of the best popularizers of the results of researches in science and we, therefore, note with pleasure the publication of a second edition of his excellent work called *Health, Strength and Happiness*. It deals with personal hygiene, air, light, clothes, exercise, sleep, drugs, food, drink, and "the racial functions," tells the reader how to keep slim, how to keep young, and nearly everything else he or she wants to know. Dr. Saleeby's book is, in effect, an elementary guide to preventive medicine, in the broad sense, for the use of the lay public; and it is so attractively, even amusingly, written that it should have a good chance of being as widely read as it deserves to be. It is perhaps the most popular compendium of hygiene and health-culture, and deserves a large circulation.

OUR LIBRARY TABLE : MISCELLANEOUS LITERATURE.

THE *Gardens of the Great Mughals*, by Mrs. C. M. Villiers Stuart (Adam and Charles Black, London) is a serious contribution to the study of Indian garden-craft. The authoress has traversed a hitherto unexplored field in endeavouring to trace the evolution of the Eastern garden-design to the ancient irrigated gardens of Central Asia. The Aryans of Vedic times brought with them to India their intense love of Nature and their passionate worship of trees and flowers. The subsequent growth of ritualism and elaborate ceremonial worship doubtless tended to associate fruits and flowers with the religious practices of the Brahmins. The rise of Buddhism and the "Lotus-bearers" of Asoka naturally gave a fresh fillip to the cult of the flower not only in India but wherever the Lotus went a-voyaging, of which Mrs. Villiers Stuart gives a most charming account. Then after seventeen centuries with Babar, the wave washed back from Central Asia introducing the irrigated garden and developing fresh features, especially when the influence of Akbar's Rajput Queen began to be felt in the court of the great Moghal. The book is superbly illustrated, and gives a fascinating account of the paradise gardens which played so large a part in the lives of the first six Moghals. When Moghal rule broke up, the traditions of its great builders were continued in the Rajputana States, where the old skill still survives. Mrs. Villiers Stuart puts in an eloquent plea for the revival of the intuitions and tastes of Indian garden-craft in connection with the building of New Delhi. Even if the change of capital does nothing more than revive interest in gardening and its interwoven architecture, it would be vindicated in the pages of history. As the authoress well says, the change of capital has re-kindled the long latent fires of Indian nationality and revived the idea of Indian unity. Gardening and statecraft seem far away from each other, but we agree that sound art makes for sound politics, and nowhere is the affinity between the two more close than it is in India. The book deserves the attentive study of men of culture and taste.

The sixth volume of Dr. Hasting's *Encyclopædia of Religion and Ethics* (T. and T. Clark, Edinburgh) is as welcome as the previous volumes. It extends from "Fiction" to "Hyksos" and is marked by the same rich and rare scholarship that has characterized the *Encyclopædia* so far. As, we believe, that the present volume completes the first half of the work, we take this opportunity of expressing our highest sense of appreciation of the labours of the editor and his contributors and of the enterprise of the publishers. No special encyclopædia in English—whether British or American—offers in its own sphere such a wealth of well-arranged scientific information, in untechnical language, as does Dr. Hasting's work in Theology, and Ethics. We trust that the thoughtful public will continue to support the venture on a scale commensurate with the great merits and utility of the publication. Mr. W. Crooke's article on "Hinduism," in the volume under notice, is most comprehensive, extending as it does over some sixty columns and is a masterly summary of recent researches in the literature of the great religion and of results obtained by observation of its votaries. We trust that after the completion of the work, the editor and the publishers will see their way to reprint separately all the Indian articles, including those dealing with Islam. It would be a great boon to English-knowing Indians.

Mr. E. C. Meysey-Thompson's *India of To-day* is a book which need not be taken seriously, it being intended for purely "home" consumption. But even for that purpose, it does not possess much merit. Its primary object is to act as a corrective to the works of Liberal and Radical visitors to India. But it is too much actuated by party spirit to be of use to even the staunch Tory. It is at best a party pamphlet. We are not surprised to find the *Athenaeum*—the foremost literary journal of the English-speaking world—pass scathing remarks on the book. The "criticism is not of a well-reasoned kind," the book "is not only behind the times but unfair," as "not a word is said about the army and the immense sum which we make India pay for it." Even the *Academy*—which is now Conservative in its politics—opines that the author "is generally so inexperienced an observer that his deductions can hardly be relied upon" and "his conclusions cannot always be accepted" for "there is nothing to show that he has heard both sides of the questions he touches upon." A superfluous book, at best.

The eighth volume of Columbia University Indo-Iranian Series (Oxford University Press, London and Bombay) is Professor Louis Gray's translation in English of *Vasavadatta*, a well-known Sanskrit romance by Subandhu. Prefixed to the translation is a masterly Introduction which supplies all the available information about the author and his work. There are also excellent notes and a bibliography. The translation is remarkably well done and conveys a fair idea of the beauty of the original. Altogether it is an almost ideal edition of the Sanskrit classic.

Select Passages on Duty to the State and Kindred Subjects have been well put together by Mr. J. G. Jennings, late Principal of the Muir Central College, Allahabad, and now Director of Public Instruction in Behar and Orissa, (Oxford University Press, London and Bombay). The passages cover the whole range of western literature, from almost the earliest times to the present day and the book will be found useful by students. We shall be glad if the learned compiler will bring out a companion volume on the duty of the

State to the People—a subject of which even the most educated Indians are generally ignorant. The same publishers have sent us a capital reprint on India paper of Macaulay's *Literary aud Historical Essays.* These famous essays can scarcely be read with more pleasure than in the Oxford Press reprint.

Sell's World's Press, (168, Fleet Street, London, E. C.,) marks its thirty-third year's appearance by an increase of pages and many new features, which make it of greater value than ever to the journalist, whether he be a "staff man" or a freelance, the advertisement man, and all members of the general public who have anything whatever to do with newspapers. It contains complete lists of every paper published in the British Isles, and the fullest particulars that have ever been given of the newspapers of Greater Britain. The full lists of foreign papers are supplemented by several hundred addresses of the Foreign and Colonial Press in London. There are also full particulars of "Where Foreign Papers are Obtainable in London." The Press Photographers' Directory (London and Provincial) is the first to be compiled, while other sections deal with News Agencies, Art and Literary Agencies, Press Cutting Agencies etc., the World's Press-Telegram Rates, Newspaper and Allied Societies, and a Who's Who in the Daily Press (British and Colonial.) Especial attention has been paid to the editorial section. There are articles by Mr. Alfred F. Robbins on "Centralisation in Journalism," Mr. Henry Stead on "Home News in the Colonies," Mr. J. M. Le Sage, editor of the *Daily Telegraph*, on "Fifty Years of Journalism," "The Newpapers of Canada," "China's Fleet Street," "Irish Journalism under Home Rule," "The Future of the Illustrated Press," and "Changing Fleet Street," and last but not least by Mr. Ratcliffe on the Indian Press. Mr. Thomas J. Barratt of "Pears'," writes on "Posters," while the printing article is illustrated by examples of the latest processes. Thus the volume would be found highly useful by all concerned with the world of journalism.

The *Independent* of New York dubs a new American quarterly "a paradoxical periodical," for, it says, that everybody knows that a quarterly cannot succeed in America. They are going out of fashion even in England. Everybody knows that anonymous magazine articles do not take; the public wants to know who's who before it will read what he says. Everybody knows that if you want to make a magazine popular nowadays you have got to see to it that the opinions expressed accord with the spirit of the times; you have got to illustrate lavishly and put a three-color picture on the cover, preferably a girl—or two girls. As we say, every tyro in typography is familiar with these axioms. And yet—the oldest and most experienced of American publishers, a man whose sanity has hitherto been undoubted, namely Mr. Henry Holt, comes out with Vol. I, No. 1 of a chunky brown-backed quarterly with never a cut in it and no contributor named. How can the reader tell which article he ought to admire if he does not know the author? How can he be sure that Mr. Holt did not write the whole thing himself? He is quite capable of it. Every reader will find something in it offensive to his feelings. If he agrees with the article proving that tobacco is a filthy weed he is certain to disagree with the next which advocates the introduction of barmaids in America. If he likes the article on "Bergson and Psychical Research" he will not like the one attacking modern religion as too humanitarian. And to end up with, there is an article printed in spelling worse than simplified, actually reformed. Such a magazine is bound to be unpopular. It admits it on the cover. *The Unpopular Review*, it calls itself. But supposing that it should turn out that there are more people holding unpopular views than had been dreamt of in our philosophy, would the editor be honest enough to change its name to *The Popular Review*? And if he did would it lose its subscribers? And then would he—but this paradox need not be solved yet awhile.

Mr. William Foster, C. I. E., the scholarly Registrar to the India Office, has brought out a fourth edition of his descriptive catalogue of the paintings, statues etc., in the office. The catalogue was originally compiled at the suggestion of Sir George Birdwood, in 1893, and the number of items then enumerated was 204. The attention thus drawn to the collection stimulated presentations, and these together with purchases from time to time have brought up the total items described to 477. Since the third edition was published in 1906 there has been one loss, by the transfer to the National Portrait Gallery of the portrait of Sir Donald Stewart. Few people are aware of the extent and value of the collection, which includes paintings by Reynolds, George Romney, and other great masters, as well as many paintings by both European and Oriental artists in India. One reason for their being so little known is that they are mostly in rooms not open to the public; but in recent years some of the pictures have overflowed into the corridors. For example, along the ground floor corridor outside room 92, there is a series of portraits of Secretaries of State for India, originally got together by Lord

Kilbracken (then Sir Arthur Godley) and placed in his room. They are mostly engravings, but some are photographs, two are etchings, one (Lord Middleton) a pencil drawing, and another, that of the Marquis of Crewe, a photogravure. Their place in the permanent Under-Secretary's room has been chiefly taken by two Zoffanys, one of Nawab Asaf-ud-Daula, and the other of Nawab Hasan Raza Khan, his Minister. They were purchased at Christies for a sovereign each, but are of course, of enormously greater value.

We have received from Messrs. G. A. Natesan & Co. (Madras) some of their latest additions to the "Friends of India Series" which contains short biographical sketches of eminent men and women who have laboured for the good of India, with copious extracts from their speeches and writings on India and its aspirations. The volumes under notice include sketches of Henry Fawcett, Charles Bradlaugh, John Bright, Edmund Burke, Lord Macaulay and Lord Minto. In the sketch of Henry Fawcett, who was first known as member for India in the House of Commons, we have a full account of his unfailing devotion to the cause of India. Since the days of Fawcett no Englishman was more imbued with sympathy for India than Charles Bradlaugh. In his sketch specimens of his eloquent oratorical efforts both in and out of Parliament are also given. John Bright will always be known as the first private member of Parliament since the days of Burke who set himself with diligence and ardour to investigate and redress the wrongs of the voiceless millions of India. In the sketch of Edmund Burke we have a vivid portrait of him as author, philosopher, statesman and orator. Among the illustrious Englishmen who have made India what it is to-day the name of Macaulay stands foremost. Apart from a mere outline of a sketch of his life and career his special contributions to the making of modern India are clearly brought out in this book.

At this moment when the news of the death of Lord Minto has been received with intense sorrow throughout the country, the public is sure to welcome the little volume on the deceased. This is an exhaustive account of his work in India as Viceroy together with a sketch of his career prior to his appointment as Governor General. The work contains copious extracts from his Budget speeches as also brilliant appreciations of the man and his mission both by Lord Morley and the Hon'ble Mr. Gokhale. The history of the progress of the Indian Councils Reform is also delineated with considerable clearness. It has generally been conceded that the period of his viceroyalty was perhaps the most anxious and the most eventual in the annals of the history of Hindustan. Any one wishing to know India at the most critical stage in her career and to appreciate the wisdom and tact of a statesman at once strong and sympathetic, must read his life. Lord Minto realised the signs of the times and while suppressing the elements of hostility with firmness and courage he endeavoured to conciliate the better mind of India with a scheme of Reforms which will keep his memory green in the affections of a grateful people. His famous Guildhall address on his viceroyalty on the occasion of his reciving the Freedom of the City of London is also appended to this work. Each of these little volumes has a fine frontispiece, and can be had of at annas 4 a copy.

The first twelve volumes of the "Wayfarer's library" have now been issued by Messrs Dent & Co. (London) and more than justify in every respect the preliminary announcement. The Wayfarer's Library is intended to cover the whole field of modern light literature, and will include novels, essays, and works of humour, history, and travel. The books before us are : *Running Water*, by A. E. W. Mason ; *The Wheels of Chance*, by H. G. Wells ; *The Blue Lagoon*, by H. De Vere Stacpoole ; *The Grand Babylon Hotel*, by Arnold Bennett ; *The Adventures of Miss Gregory*, by Perceval Gibbon ; *The Professor's Legacy*, by Mrs. Sidgwick ; *Shewsbury*, by Stanley Weyman ; *The Plough of Shame*, by Mary Bradford Whiting ; *Troy Town*, by "Q"; *The Defendant*, by G. K. Chesterton; *The Essays of Elia*, and *Letters from Dorothy Osborne to Sir William Temple.* We think that this must be admitted to be an excellent beginning, while the volumes are neatly bound and well printed on good paper, with a book-mark and a title-page and frontispiece in colours. In fact, the form in which the books are issued leaves nothing to be desired. The thin paper is strong and comfortably opaque, the cloth binding is good—the volumes open and remain open at any page—and the colours discreetly chosen, and last but not least, the printing is most agreeable to the eyes. The books are cheap at one shilling net each.

Mr. William A. Walsh's *Handy-Book of Curious Information* (J.B. Lippincott Co., Philadelphia, U. S. A.,) is fairly well-defined in its sub-title as "comprising strange happenings in the life of men and animals, odd statistics, extraordinary phenomena and out of the way facts concerning the wonderlands of the earth." But neither the title nor the sub-title conveys any adequate idea of the wide scope and unique interest of the book. The author's intention is to supplement the ordinary encyclopaedias by covering such subjects as they ignore altogether or the lighter aspects of familiar subjects to which they do not condescend. The result is a mass of curious and up-to-date information, conveyed with a light touch and a freedom from technicalities which make it very engaging reading. It is valuable for reference; but the reader who uses it for that purpose and turns to a given letter of the alphabet for the particular bit of information of which he is in quest will presently find himself dipping into it at random, and reading here and there upon subjects which he had not had in mind but to which he is beguiled by the attractive way in which information regarding them is presented. The book deserves a place by the side of the regular encyclopædias, for it admirably fulfils the purpose which the author had in mind and its nearly one thousand pages are both diverting and instructive.

The Madras Presidency, with Mysore, Coorg, and the Associated States, by Mr. Edgar Thurston, C.I.E., sometime Superintendent of the Madras Government Museum (Cambridge University Press, London), is embellished with 100 maps and illustrations and is the first volume of a new series called the *Provincial Geographies of India*, which are to be issued under the general editorship of Sir T. H. Holland, K. C. I. E. The volume deals with the Presidency of Madras in its physical, ethnological, archaeological, historical, and industrial aspects, and is not only, on the whole, accurate but extremely readable. According to the General Editor, Sir T. H. Holland, the Madras Presidency has developed an individuality of its own, being advanced in education, free of frontier worries, and comparatively homogeneous. "No geographical unit," he says, "could more appropriately be selected to initiate this series and everyone who knows the Senior Presidency will recognise the pre-eminent fitness of Mr. Thurston to give a true picture of South India." We agree.

The latest instalment of twelve volumes of the "People's Books" series (Jack, London) is an exceptionally attractive one. It comprises *Bismarck and the Origin of the German Empire* by Professor F. M. Powicke; *The Industrial Revolution* by Mr. Arthur Jones; *Applications of Electricty* by Mr. Alexander Ogilvie; *Empire and Democracy* by Mr. G. S. Veitch; *Luther and the Reformation* by Mr. Leonard D. Agate; *Architecture* by Mrs. Arthur Bell; *Schopenhauer* by Margrieta Beer; *Wild Flowers* by Mr. Macgregor Skene; *Principles of Logic* by Mr. Stanley Williams; *The Foundations of Religion* by Mr. Stanley A. Cook; *A History of Rome* by Mr. A. F. Giles; and *Land Industry and Taxation* by Mr. Frederick Verinder. Some of the volumes (especially those dealing with science) are fully illustrated and almost all of them have excellent, select bibliographies. Altogether a notable instalment of a notable series.

We are informed that Mr. Saint Nihal Singh, the well-known Indian journalist, is publishing, with Mr. Charles H. Kelly, *Japan's Modernization* and *Progressive British India*, two additions to the "Manuals for Christian Thinkers" series. The book on Japan is of topical importance, as it discusses the immigration question from the point of view of an Oriental; while the book on India is especially opportune, as it shows that the friction between Indians and Britons is yielding place to mutual understanding and hearty co-operation between the Indian leaders and British officials.

The disapperance of the *Bombay Gazette* from the field of Indian journalism will be widely regretted by reason of its historic associations, it having been the only periodical publication in India, dating back to the 18th century. It was founded so far back as 1791 and had occupied a very high position for many years during the last century. It was then an Anglo-Indian paper and its competition lay with the *Times of India*. Lately it became the property of a limited liability company of which Sir Shapurji Bharucha is said to have been the largest shareholder. For all practical purposes it came to be regarded as his organ, though conducted by an Anglo-Indian staff. Only some months back Mr. Woolacott of the *Statesman* was brought over as its editor but the paper could not be evidently made to pay its way, its new competitor being that high-class paper, the *Bombay Chronicle*, the new organ of the Congress school, which is conducted with remarkable ability by Mr. Horniman, also late of the *Statesman*. The failure of the *Bombay Gazette* confirms our view that papers that are neither Indian nor Anglo-Indian have little chance of success in the India of to-day.

Prem Prabhakar is the adaptation of Count Tolstoy's Tales in Easy Hindi, done by Rai Atma Ram, Civil Engineer, Patiala. Tolstoy's name is too well known in India and abroad and the translator has done a great service in adapting his stories for the Hindi-knowing public. The chief beauty of this nice brochure is that all the names and the scenes have so nicely been adapted to the Indian life. Upper India undoubtedly needs books like this to inculcate morals. The book will appeal to all admirers of Hindi. Its get up is good and it is cheap for 12 annas. *Bhartiya Strian* is a literal and faithful Hindi translation by the same author of the famous book "The Position of Women in Indian Life" written by H. H. the Maharani of Baroda and Mr. S. M. Mitra. Those who know only Hindi and are interested in the important question of the female education in India should lose no time in reading it. The book is a storehouse of information regarding what has already been done; what is being done; and what can be done for the enlightenment and betterment of the women in foreign countries. Rai Atma Ram has also translated this book in Urdu called *Hind men Unas ke halat*. Both the translations are an acquisition to Indian literature. The printing is neat; both the translations are priced Rs. 1-8 each. All the books can be had from Messrs. Lakhshbir and Bros., Booksellers, Patiala, Panjab.

TOPICS OF THE DAY.

By Mr. SYED HYDER HUSAIN.

I.

THOSE of our countrymen, who have carefully studied the drink problem in India and the attitude of officialdom towards the workers in the cause of temperance reform, must have been glad to notice that the crusade against this evil has received a very great strength in consequence of the remarkable rescript issued by the Czar emphasising that during his recent tour His Majesty noticed with deep grief among the people the "*sad facts of weakness, poverty and economic desolation as the inevitable results of drunkenness*" and laid down the obvious proposition that "it is inadmissible to permit the favourable financial position of the State to depend upon the destruction of the moral and economic strength of the great multitude of Russian citizens." The action of the Czar ought greatly to influence the course of official action in regard to the excise policy of the Indian Government, which has rightly been condemned as extremely illiberal towards the advancement of the noble cause the temperance movement has at heart. No doubt the average British Civilian in India would not regard it as consistent with his self-respect to take a lesson from the Czar, but surely such a delicacy ought not to be allowed to prevail to the detriment of a question of universal public good to the Indian masses. The Indian Empire has lately witnessed the adoption of some semi-Russian methods, legislative as well as executive. We would like to see Lord Hardinge's Government imitating the Czar's Government in this particular respect and for once paying to the Russian Government a compliment in which the people of India too can afford to join with sincere pleasure and unfeigned goodwill. Those of our publicists, who are interested in the progress of the temperance movement in India, will find satisfaction that the cause in the United States of America appears to have won a notable victory, as the representatives of the Anti-Saloon League at Albany have introduced a measure in the New York State Legislature providing that all beers and spirits sold within the State boundaries shall be in bottles or other vessels labelled with a skull and cross-bones printed in red ink and marked with the word "Poison." The promoters of the measure declare that the Bill represents the first real step towards prohibition in that State. The proposed label is also to bear the words: "This preparation is a habit-forming irritant, narcotic poison." It would be a profoundly interesting study for the reader to compare the recent reply given by Lord Hardinge to the temperance deputation that waited upon him in Calcutta and the proceedings in the Behar Council with the Czar's rescript and the New York Bill alluded to above; and in this connection also to recall the humanitarianism of the Government of India, prompted no doubt at the dictation of the British Government to sacrifice a huge income with a view to prevent the use of opium in China. No doubt our people were pleased to accept this charitable exercise of self-sacrifice on the part of the Executive, though it was done in consequence of an order that could not be disobeyed and was even distinctly based on considerations of compensating advantages to a third party, that had nothing to lose in the bargain and much to gain at the others' expense. But surely it is not at all extravagant for them to question the reluctance of the authorities to make a substantial sacrifice of their drink revenue, when all the canons of morality, commonsense and even statesmanship combine to dictate that the adage that charity ought to begin at home is as true to-day as it ever was before. It is time that our friends on the other side looked at the question a little less superficially than seems to be the practice in vogue.

II.

Indian activity in the Supreme Legislative Council has once more demonstrated the utterly ineffective character of the Indian vote in that assembly and the scant courtesy shown to Indian public opinion even when unanimous and persistent. And yet the complaint is that Indian representatives do not stay at Delhi so as to attend the meetings of the various committees and therefore some orders must be passed so as to compel attendance! But so long as the Council is a one-sided affair and the committees consist of a packed body of officials, who are in the majority, why should the non-official representative be at all attracted to them? If you care to have them in reality, the easy course you need adopt is to make the Council and the committee a little less prone to oppose everything coming from the Indian members. After all the recent debates have shown that they are perpetually wrong in everything they propose, ask, suggest and demand and that every member on the official benches is so endowed with a princely gift of commonsense, foresight and wisdom that he need only stand up to oppose a resolution or an amendment and like the magician's wand his mere announcement that he opposes the proposition produces the desired effect of defeating the chosen representatives of the people. About the middle of last month Mr. Surendra Nath Banerji moved two resolutions, one asking for the publication of certain papers connected with the educational policy that had created quite an uneasiness in the country and also regarding the amendment in the Press Act so as to remove the defects disclosed in the *Comrade* case and to restore the safeguards publicly promised by the official spokesman when the Press Bill was under discussion. In both cases Mr. Banerji had the support of the country and his elected Indian colleagues in the council. But the usual fate awaited both and the judgment of Sir Lawrence Jenkins and his two learned colleagues, the unanimous support of the country, the votes of the chosen representatives of the people of India and even the solemn undertaking of the official spokesman himself could not avail against the permanent official majority bound to vote to order. Raja Kushalpal Singh's resolution recommending that in all future settlements of revenue any increase of assets due to construction (otherwise than at the expense of the State) of wells or other artificial sources of irrigation be permanently exempted from assessment to revenue, was defeated as usual, although the mover belongs to the class that is most favoured, because that class alone is regarded by officialdom as having a stake in the country and styled as such as the natural leaders of the people. No less than 17 Indians—all elected representatives then present—voted for this resolution, which they described as a very modest request. Mr. Rama Rayaniengar's resolution recommending the publication of the report of the Nicholson Army Committee had to be withdrawn, because it was strenuously opposed by the Government. One of the grounds urged in support of that opposition was that the Secretary of State had already been pleased to say somewhere on some occasion that the report would not be published, as if papers have ever been of late allowed publication even where no such previous declaration existed ! Well, if reasons of a military or delicate nature existed, the Government could have at least consented to publish the report minus the chapters relating to the topics of external invasion and internal possibilities, probabilities and apprehensions, real as well as imaginary. Even if this could not be done, they could have consented to take the members into confidence and shown to them the harmless portions of the report, which seems to have been available to the British press. This want of confidence in the Indian members does not seem to be a very wise way of winning their cordial co-operation or sincere respect for the Government. Sir Fazilbhoy Currimbhoy's resolution recommending that a committee might be appointed to enquire into and report on the question of improving the mail services between Great Britain and

India was similarly withdrawn when the official spokesman opposed the resolution on the ground that the appointment of a committee would be an innovation and also because the Government had actually been at pains to elicit opinions from all quarters—confidentially, of course. But if every subject is to be confidentially or demi-officially discussed by the Government within closed doors and if opinions are elicited in such low whispers as not to enable the public and the press to have their say, there would not seem to be any utility for the Councils. Then came Rai Bahadur Sri Ram's resolution that the provisions of chapter 6 of the Civil Service Regulations relating to acting allowances be also extended to the members of the provincial civil service, judicial and executive, holding substantive appointments and officiating in another appointment or in a higher grade. Of course, this too was opposed by the Home Member and therefore was defeated. The resolution moved by Sir Fazilbhoy for the creation of conciliation boards all over the country consisting of an equal number of Hindu and Muslim members and presided over by the official representative of the place with a view to settle amicably all disputes of a religious character between the two communities, shared of course a similar fate. If things do not improve in the near future, the position of an elected member in his own society will become truly unenviable and self-respecting and sensitive men would avoid to seek the honour of election to the Council. We fear the large constitutional or moderate party in the country are not really being rallied by the Government to their side, as Lord Morley wished them to do. It has so far remained unaccomplished and for one reason or another the men on the spot have never displayed any serious recognition of the necessity that might have weighed with the philosopher-statesman as is abundantly manifest from the rejection of Mr. Gokhale's modest Education Bill, the passing of the Press and Public Meetings Acts, the treatment accorded to the Calcutta University and the new unpopular policy in matters educational and the mechanical hostility to every proposition brought forward in the Imperial Council by representative Indians. In the face of such clear evidence as to the true position that the moderates occupy, it is indeed nothing short of folly even to suppose that they are in the good graces of the powers that be.

III.

The sensational Sitapur murder case, that had drawn the attention of the British public so prominently, has been responsible for a very slight change just announced by the Government of India. It is now ruled that when a petition for mercy cannot reach the

Government of India in time to allow of 48 hours for consideration, the Local Government may withhold such petition, except in the following circumstances, when the sentence of death should be suspended pending the receipt of the order of the Governor-General in Council :—(a) If sentence of death was passed by a High Court upon an appeal preferred by a Local Government against an acquittal of the petitioner by the Court of Sessions, or upon an application preferred by the Local Government for enhancement of sentence; or (b) when in the opinion of the Local Government there is any reasonable probability that the Government of India may take a different view of the propriety of the death-sentence; or (c) when there are no other circumstances which render it, in the opinion of the Local Government, desirable that the Governor-General in Council should have the opportunity of considering it. While the particular rule under which Sir John Hewett withheld the condemned man's petition for mercy has been so altered as to leave no discretion to a provincial ruler to repeat the scandal so universally condemned, the law that allows the local Governments to appeal against the acquittal of persons tried for murder and permits the courts to sentence the acquitted person even to death on the same evidence and record that the trying sessions Judge had deemed sufficient to warrant an acquittal remains unaltered. It is a provision of law that must not be allowed to exist at all, for it exists nowhere else and has no redeeming features that justify its retention on the statute book.

IV.

While lamenting over the increase of race prejudice within the British Empire, Viscount Bryce made a speech full of contradictions such as one hardly expected from an eminent historian and statesman of his liberal views. "They should endeavour," he said addressing the imperial statesmen, "to induce each race, so long as the position remained acute, to remain within its own country, and not to encourage migration from one country to another." Viscount Bryce apparently does not know that even this cannot be done, because the interests of the white planters in the various colonies of the empire would be seriously injured if labourers from India are not permitted to be recruited. Even though the South African scandal is still going on, the Government have had to permit the following to appear in their official gazette : The Government 'is pleased to declare his approval of the appointment by the Secretary of State for the Colonies of Mr. R. P. Gibbes at present employed as emigration agent at the port of Calcutta for the Government of British Guiana to be in addition to his present duties emigration agent for the Government of Trinidad, Fiji, Jamaica and Mauritius. This notification in the face of unanimous Indian opinion to the contrary will show to the world either the complete helplessness of the Government of India or its unwillingness to act up to the demand of public opinion in this country and its own declared sympathy with that opinion by refusing to permit any more recruitment by emigration agents. We are unable to say why it is so but we do not feel the least hesitation in condemning the existing systems of recruitment of Indian labour as nothing short of slavery, though a legalised one. However, the Viscount was still inclined to please his audience by saying: "We have given our imperial citizenship to all our fellow subjects. There is no subject of the Crown, I believe, who is not eligible to become a Minister of the Crown." Let those Indians (if any) who prefer to live in a fool's paradise feel such comfort as this declaration may bring home to them, with due regard to their actual position in the British Empire.

V.

The Ottoman Goverment seem to have drawn up a scheme of reforms for the internal administration of the Turkish Empire, the principal points of which have thus been summarised by the Constantinople correspondent of an English daily: (1) All the vilayets of Anatolia will be divided, according to topograpical requirements into inspectorates-general. (2) The Porte will nominate the Inspectors-general who, for the vilayets of Eastern Anatolia only, will be foreigners selected from the smaller States of Europe. (3) All the Inspectors will have the right to dismiss the smaller functionaries, and to provide for their replacement, also to dismiss higher functionaries (*i.e.*, those appointed by Imperial Irade), except the Valis, but the Ministries to which they are subordinate will provide for their replacement. In case of urgent necessity the Inspector will have the right to dismiss even the magistrates, but of such a step he must immediately inform the Ministry of Justice, giving his reasons. As for the Valis, the Inspector will telegraph to the Ministry of the Interior demanding their recall, and the Ministry will inform the Council of Ministers, a telegraphic reply being sent to the Inspector in four days, dating from the demand for recall. (4) Military service in time of war will be "regional," that is to say, any person liable to military service will perform such service in the zone of inspection in which he lives. For Yemen, Assyn, and other distant regions the Government will recruit soldiers proportionally where it pleases. (5) The regiments of the Hamidian Kurdish cavalry will be transformed into reserve regiments; the men will not carry arms in times of peace except on manœuvres and mobilisation they will personally bear the cost of their equipment, horse and harness. (6) The local language will be recognised and respected throughout the Empire, for example, an Armenian will be able to present a petition in Armenian, and every Government proclamation will be issued in the language of the majority of the inhabitants of a particular locality. (7) The Government, within a year dating from the promulgation of the decision, will proceed to a general census, and immediately afterwards the elections to the Councils-General of all the vilayets will take place on the principal of proportional representation. All this is encouraging and if only Turkey is allowed internal peace, there is every reason to hope that she will make more than amends for her recent losses within a reasonable space of time. The mutual jealousy between the European Powers and the ever-increasing cost of their military and naval preparation gives to one the meloncholy satisfaction that they will have more than sufficient occupation in plotting and conspiring against one another and that such occupation of theirs coupled with the increasing lawlessness and unrest among their own people, would secure to Turkey the necessary opportunity to rebuild her own prestige and powers so as to become proof against the temptation of her powerful neighbour's land.

VI.

Many hard things have been said about the present administration of the new Republic of China. But those who can afford to look at the real situation with a little less prejudice, feel compelled to admit that President Yuan Shih-kai and his supporters have already done a deal of good. The overthrow of the Manchu dynasty in China brought about a suspension of the constituted authority and undermined all security of life and property, causing cities to be laid waste and homes to be rendered desolate. For a brief space of time China lapsed into a deplorable state of anarchy and barbarism. But to-day the situation is so hopeful that even the worst enemies of our progress and enlightenment confess that "in all these respects, and in fact in every important respect, the situation in China must be declared to be far better than it was a year ago." When the *Times* is prepared not only to say this but to go further and remind people that "the experiences of the Chinese race during the last two or three years are not without their lesson for Europe," one can easily see what a lot of good the new Chinese administrators are doing to regenerate their native country that compels even that arch enemy of Asia to pay its tribute of respect and admiration in clear, unambiguous language. We learn that the banditti all over the Chinese Republic are experiencing severe check; the soldiery has been reduced in numbers, and the recalcitrant generals have already been brought to book. The authority of the central powers is slowly being restored in the provinces. Above all, the financial outlook of the new Republic is more hopeful. Last year the foreign trade of China attained the biggest volume on record and a consequent increase in the customs receipt took place. The provinces are contributing a fair proportion of their revenue and the Salt Gabelle are securing a revenue such as was never yielded before. This is certainly a greatly comforting situation indicating the ability of China to restore a reasonable degree of equilibrium and an earnest desire to recover complete stability, if the land hunger of the outsider does not come between and defeat the aims the Chinese have in view. The Chinese Government have empowered the American Red Cross Society to raise a loan of £4,000,000 for conservancy work in the region of the Hwai river. This lies in the provinces of Kiangsu and Naganhui and suffers from terrible innundations so much so that the population in this distressful part of China have become mendicants and nomad thieves. The peculiarity of the Hwai river region is that the famines that continually afflict the people are readily preventible. The Chinese Government have come to the conclusion that though they cannot control the rainfall, they can certainly stop these inundations. The Chinese Government have therefore entrusted the task to the American Red Cross Society and have guaranteed the cost. A scheme of protective works has been devised by the Society's engineer and it is expected to rescue for permanent cultivation two areas measuring respectively 17,000 square miles and one million acres. When this great scheme of reclamation is completed, the revenue from the reclaimed areas will more then repay the expenditure. The career of the young Chinese Republic is being closely followed by the world and by none more anxiously than by the people of the various countries of Asia, for reasons too obvious to mention.

VII.

A critical survey of the Indian administration of the late Lord Minto and an appreciation of his great services to this country, appeared in the issue of the *Hindustan Review* for November 1910, on the eve of his relinquishing the reins of government, and it is not necessary, therefore, to attempt it over again. Suffice it to say that in him India has lost a great friend, a sincere well-wisher and a far-seeing administrator, whose memory will always be cherished for his having introduced the first principles of democratic government into the system of Indian polity.

IN THE PUBLIC EYE.

Mr. MADHAVA RAO C. I. E.: THE NEW DEWAN OF BARODA.

THE appointment of Mr. V. P. Madhava Rao, C. I. E., as the Dewan or the Prime Minister of Baroda, in succession to Mr. B. L. Gupta, C. S. I., has been hailed with acclamation by educated Indians all over the country. In fact no appointment in a Native State, during recent years, has been so popular, has given so much satisfaction, and evoked such genuine enthusiasm in British India, as that of the present Dewan of Baroda. Almost every Indian newspaper has expressed itself, on the new Dewan's appointment, in terms of hearty approval and congratulated the sagacious Maharaja of Baroda on his having secured as his Minister the services of so able, accomplished, and experienced an administrator as Mr. Madhava Rao.

I.

Mr. V. P. Madhava Rao comes from an ancient family of Maharatta Brahmins long settled in Tanjore, who are supposed to have emigrated from the Satara district to South India, in the wake of the Maharatta conquest of Tanjore. Born in 1850, he was educated in the Kumbakonam College under the distinguished educationalist, Mr. W. A. Porter, and took the B.A. degree of the Madras University in 1869. Though there was nothing distinguished in his College career as indicated by the place taken in the different University examinations, he was even in his College days thought highly of by his Principal, who was much attached to him and who struck by his "independence of thought," entertained a "high opinion of his personal character." In 1870, Mr. Madhava Rao entered the Mysore Service as a clerk in the office of the guardian to His Highness the late Maharaja and was soon made Head Master of the Royal school, where His Highness the late Maharaja was educated under the guardianship of Colonel G. B. Malleson, C. S. I., Mysore being at that time under British administration.

Mr. Madhava Rao was not long in service before he came under the notice of the British officers, who gave him a start in the general administration as Public Prosecutor. Captain T. G. Clarke, who was Superintendent of the Nundidroog division, predicted for Mr. Madhava Rao even at such an early date a brilliant future and wrote that "Colonel Malleson, under whom he (Mr. Madhava Rao) served, has also spoken of him in flattering terms and in entering the administrative branch of the service, therefore, he starts with a high promise of obtaining distinction in the public service." Sometime later, Colonel Clarke, as Commissioner of the Mysore division, recorded of him that Mr. Madhava Rao's "character was good, and his abilities were of the highest order." In the course of a decade, when the administration was handed back to the late Maharaja, Mr. Madhava Rao had worked his way up through the different grades to the position of a Subordinate Judge.

Mr. Madhava Rao had from the beginning the rare good fortune of being associated with the ablest and most popular of the Dewans of Mysore, viz., the late Mr. Rangacharlu. In fact, Mr. Rangacharlu had gathered about him a few of the rising and talented young men in the service. Mr. Madhava Rao was the youngest and most privileged member of the circle, one of the most distinguished of the others being the late Sir Sheshadri Iyer, Mr. Rangacharlu's successor in the Dewanship. In this select circle the various administrative reforms set on foot by Dewan Rangacharlu were freely discussed and given shape to. Mr. Madhava Rao thus came to have intimate acquaintance with the details of administration, even when he was a junior District Officer. The lessons learnt in this school were improved and confirmed by his own observation. It is no wonder that thus equipped, he was able to effect those administrative reforms in Travancore and Mysore as Dewan, which have already earned for him the warm appreciation and regard and gratitude of the people and of the Government.

On the the death of Mr. Rangacharlu, Mr. (afterwards Sir) Sheshadri Iyer succeeded to the Dewanship of Mysore, and Mr. Madhava Rao exchanged the Judicial for the Revenue department and was in a few years posted as Deputy Commissioner of the Shimoga District. In Shimoga, Mr. Madhava Rao proved himself an executive officer of the best type. His accessibility to men of all grades, his readiness to hear and redress grievances, the interest he took in the welfare of the agricultural population and the many works undertaken by him for improving the sanitation of towns and villages, in providing drinking water, in opening out roads and in planting avenues and restoring irrigation tanks and generally looking after the interests of the people, won for him their love and respect. Sir Oliver St. John, the then British Resident, who happened to be touring through the district, formed a high opinion of him and congratulated the late Maharaja of Mysore in having an officer of Mr. Madhava Rao's stamp. As Deputy Commissioner of Bangalore he devised and successfuly carried out the system of granting relief to weavers who are almost the first to suffer when famine appears. This system was subsequently adopted in Madras and has now become a recognized method of relief.

After being a District Officer for nearly seven years, Mr. Madhava Rao was appointed Inspector-General of Police, and the thanks of the Indian community are due to him for having, as the first Indian Inspector-General of Police, helped to dispel the then prevailing idea that Indians were unfit to hold independent charge of any office in which power of organisation, firmness, initiative and readiness of resource are essential for the successful discharge of one's duties. As Inspector-General of Police, he re-organised the force, improved its tone and established the well-known Police School at Bangalore, which has done so much useful work since and has served as a model for similar Schools in Madras and Bengal. Such was the reputation Mr. Madhava Rao had acquired for himself as a capable administrator that when Mysore was threatened with plague, the Resident, Sir Donald Robertson, at once recommended him as the only officer who could be entrusted with the delicate and responsible duties connected with plague administration. Her Highness the Maharani Regent accordingly appointed him Plague Commissioner in addition to his duties as Inspector-General of Police. This appointment gave Mr. Madhava Rao an excellent opportunity for giving full play to his powers of organisation and administration, and the humanity and firmness with which he directed the operations of the plague department were noticed both by the Regency and the Indian Government. For his services as Plague Commissioner, the Government of India conferred on Mr. Madhava Rao the Companionship of the Indian Empire and also gave him the Kaiser-i-Hind gold medal in the first year of its institution.

The orginality of Mr. Madhava Rao's mind may be guaged by the fact that in the very commencement of the plague campaign he realized that to combat the disease the most effective measure was to induce the people to bandon old localities and build houses on sanitary principles on fresh soil in the open country. While not neglecting the usual remedies of disinfection and inoculation then in vogue, he directed his energies from the outset in devising a scheme for building two large new extensions, in the Bangalore city, on sanitary principles. In carrying out these schemes he had the unstinted support of the late Sir Sheshadri Iyer. These extensions, which were opened before twelve months had expired from the appearance of plague, have developed into smiling and healthy suburbs which are larger in area than the original city of Bangalore. Similarly, with the outlying towns and villages, it was Mr. Madhava Rao's endeavour to bring light and fresh air into many a dark and ill-ventilated back street and lane by opening up congested localities and inducing people to move out and build in open spaces. His Highness the Maharaja of Mysore since coming to the throne, has introduced the same system of building extensions in Mysore with the result that plague has practically disappeared from the city. It is also well known that Dr. Martin, who was deputed to investigate questions connected with plague, has given it as his opinion that the measures of town extensions and the encouragement given for the building of houses on sanitary principles as adopted in Mysore, have proved to be the most efficacious measures in preventing plague and minimizing its ravages. While still engaged in the arduous work of Plague Commissioner, Mr. Madhava Rao was appointed a member of the Council of Regency and was entrusted with the Revenue portfolio. In 1901, when His Highness the present Maharaja of Mysore was installed on the throne of his ancestors, Mr. Madhava Rao was specially selected to improve the working of the Revenue department and was appointed Revenue Commissioner, in addition to his duties as a Councillor. As Revenue Commissioner, he had hardly completed the systematisation of the work of that department of the administration, when he was invited by His Highness the Maharaja of Travancore to take up the Dewanship of his State.

II.

Within the short period of two years as Dewan of Travancore, Mr. Madhava Rao managed to introduce reforms of a far-reaching character, reforms which any administrator would consider himself fortunate to be able to achieve during a whole lifetime. First and foremost, stands the re-organization of the settlement department. The scheme of land revenue settlement in Travancore was framed by the late Dewan Ramiengar C. S. I., and was practically based on the Madras system but in the hands of his successors the scheme had undergone many changes with a tendency to go back to the antiquated method of assessment and registration, the result being that operations which were estimated to be completed in nine years at a cost of 15 lacs of rupees, had gone on for twenty-one years and cost the State 49 lacs of rupees, and yet no taluk had been settled in the proper sense of the term. The then head of the department estimated that the work would take another twenty years and cost another 45 lacs. Mr. Madhava Rao went into the causes of this delay and of excessive cost with his accustomed thoroughness, and although the Madras system was not familiar to him, he, with the eye of practised administrator, was able to detect the weakness of the existing method and frame a new scheme under which he showed that the whole settlement operations could be completed in four years at a cost of 10 lacs of rupees, thus showing a saving of 35 lacs in cost and sixteen years in duration. The new scheme had been in operation for more than a year before Mr. Madhava Rao left Travancore but his anticipations have proved to be correct by the test of one year's work. At the second sessions of the Travancore Popular Assembly he had the satisfaction of hearing the members express with one voice their appreciation of the measures adopted by him for bringing settlement operations to a speedy close. It must also be mentioned that in introducing the new scheme of settlement, Mr. Madhava Rao was able to abolish the obnoxious system of levying heavy fines on Service Inam lands, sometimes amounting to 25 and 40 times the assessment, before they were confirmed to the holders, as also the extortionate fines sometimes amounting to 40 times the assessment, on what were called 'escheat cases." The Accounts and finance of the State, which were in great confusion, were entrusted to a Financial expert and the re-organisation of the Accounts and Audit departments within such a short time, elicited the warm approval of the Government of Madras. How antiquated and inefficient the old system was, can be gathered from the single fact that the accounts of eighteen years had not been audited and the advances for the period not adjusted. Within a few months of Mr. Madhava Rao taking charge of the Dewanship of Travancore, he was able to introduce the British system of daily audit.

Mr. Madhava Rao's energies were directed to other departments as well. A new department called the Excise department, was organised and was made responsible for management of salt, abkari, tobacco, customs and other items of revenue yielding 45 lacs or nearly half the total revenue of the State. Much had been done for education in Travancore in previous administrations and in fact, Travancore stood first in point of expenditure on education in proportion to revenue and also in regard to literacy. During Mr. Madhava Rao's administration the principle was laid down that no child in the State, whatever his caste or social position, should be allowed to grow up without the rudiments of education. As a first step towards realizing this ideal, free education was given to all the backward classes.

But the great evil which had to be combated in Travancore was the abuse and extravagance that had been allowed to grow up, in connection with the management of temples and feeding houses. The non-Hindus and the lower classes among the Hindus were denied the right to be heard before they were mulcted in damages for causing what was called pollution to Hindu temples and sacred tanks. The priest's word was law as to what ceremonies should be observed and what amounts should be spent on so-called purificatory ceremonies and these fines dictated by the priests were levied summarily by the civil authorities. Dewan after Dewan had allowed the pratice to go on, unconscious of the injustice and the loss to the State involved therein. Within a few weeks of Mr. Madhava Rao taking over charge of his office he had to deal with a case in which unjust fines had been levied from innocent owners of animals and from Christians who were supposed to have polluted a temple. He cancelled the whole proceedings as illegal and shortly after induced the Maharaja to declare that the custom need no longer be enforced. A Commissioner was appointed to determine what the scale of expenditure for the so-called purificatory ceremonies should be and thousands of rupees have been saved to the State as the outcome of this reform.

Another important measure and the one that will stand for ever as a memorial to the far-sighted statesmanship of Mr. Madhava Rao's administration of Travancore is the institution of the Popular Assembly which meets and discusses public questions every year at the capital, under the presidency of the Dewan. Mr. Madhawa Rao was later on able to secure from the enlightened Maharaja of Travancore the privilege of election for this unique institution. But the measure that will ever be associated with his Dewanship and which has benefitted the people most and entitled him to their lasting gratitude, is the abolition of what is known as taxation in kind. It will take a long article in even the *Hindustan Review* to explain the evils of this system and the relief its abolition has given to the ryot population. Under this system the taxes on lands due to Government from the people were payable partly in money and partly in produce. The payment in kind was not a fixed proportion of the actual produce of the land for the year, but a fixed quantity assessed on each field and the ryot had to pay it every year without regard to the nature of the harvests. Even when there was total failure of the crops the ryot had to find the paddy payable by him and deliver it into the Sirkar granary. The paddy so collected was applied to the service of the palace, temples and feeding-houses scattered over the country. The ryot was compelled to pay nearly 30 per cent. more than the quantity entered in his rent-roll to cover loss caused by wastage, driage and damage by rats, and when issuing paddy to the temples and feeding-houses much less was actually supplied to the temples and institutions, than what was entered in the accounts as payable to them. This was managed by the village officials in collusion with the low-paid temple servants. There was in this system scope for peculation, fraud and fabrication of accounts. Detection was almost impossible as both receipts and disbursements were shown in money values at rates that prevailed more than half a century ago—which were more than 500 per cent. below current prices.

The substitution of money payments at a reasonable rate was hailed by the ryots as an immense relief and when the abolition of payment in kind was announced, the Dewan was flooded with congratulatory telegrams and addresses from all parts of the country. Control and check over the expenditure on the temples and feeding-houses which between them cost the State more than 10 lacs of rupees was only nominal, so long as the payment of taxes in kind continued and the temples were supplied direct from the Sarkar granaries and the payments were shown at fictitiously low rates. While engaged in seeing these reforms carried out, Mr. Madhava Rao was offered in April, 1906 the Dewanship of Mysore, the State in which he had spent the best part of his life. It was not without regret, he assured his friends, that he had to leave Travancore where he had such interesting work to do, but Mysore had a prior claim on him and he would devote what strength and energy were left to him to her service.

III.

Mr. Rao's advent in Mysore was hailed with satisfaction by most classes of people. During the three years he was at the helm of affairs, the State made considerable progress. The machinery of Government underwent considerable change. The Maharajah's Consultative Council was turned into a genuine Executive Council; the Civil Service reorganised and revivified; a Legislative Council instituted for making Laws and Regulations in the State, for the first time in its history; district work remodelled; the separation of the Executive from the Judicial functions carried out, and rules for the selection and training of Amildars, of Revenue and Judicial probationers, of Revenue Inspectors and of Village Accountants drawn up. The Revenue Commissioner was appointed *ex-officio* Director of Statistics and Famine Commissioner, under the revised Famine Code. The appointment of a Veterinary Inspector to investigate the nature of epidemic diseases and for generally advising the Government on improving the condition of cattle, the issuing a fortnightly gazette in the vernacular of the State, to convey to village officers and people in general information on matters relating to ryots; the popularising of cattle shows and agricultural exhibitions; the gradual displacement of the old Agricultural Banks by Co-operative Credit Societies, on the British Indian plan, and the encouragement of minor irrigation schemes were other noteworthy features of the revenue administration of the State during Mr. Madhava Rao's term of office.

The Financial Department of the State was completely overhauled. The Controller was appointed *ex-officio* Financial Secretary to Government, a change that resulted in greater attention being paid to codal rules and a closer scrutiny being exercised over the expenditure of public funds. The office of Examiner of Public Works was also amalgamated with that of the Comptroller, an arrangement which tended to a greater independence of audit in connection with the working of the largest spending department of the State. A Retrenchment Committee, consisting of two Members of Council, was appointed in 1906 to consider and suggest reductions in expenditure in the administration. As the result of its report, a separate Forest Settlement Officer's post was abolished, the staff of the Archælogical Department, which had just then finished its laborious duties, was reduced, revenue sub-divisions were lessened, and a number of other economies were effected in the general financial system of the State. A Famine Reserve Fund was created in 1906-07 without dislocating the finances of the State, and every year a sum of Rs. 2 lakhs is added to it.

Education received an impetus during the Dewanship of Mr. Madhava Rao. The pay of village schoolmasters was raised to a minimum of Rs. 10. Fees were abolished in village schools in order to place the benefit of elementary education within the reach of poorest classes in rural parts. Technical and Industrial schools were opened at suitable centres. Foreign research scholarships were inaugurated early in 1907. Teaching in practical agriculture was encouraged in Anglo-Vernacular schools, and Kingdergarten and manual instruction introduced under expert guidance. The State Colleges of Mysore and Bangalore were reorganised to bring them into line with the recent University Regulations. Male teachers in girls schools were displaced by qualified female teachers. The inparting of moral and religious instruction in all girls schools was made compulsory in 1908.

The extension of local self-government had the aid of Mr. Madhava Rao. The Mysore Municipal Regulation was passed into Law in 1907, and now governs the two Municipalities of Bangalore and Mysore ; the formation of new Municipal Council at each of the District Headquarters Station of the State engaged his attention ; water-supply schemes, drainage projects for certain of the towns of the State were sanctioned and a scheme for the improvement of that famous place of pilgrimage Melkote, was passed. Mysore itself, the capital town of the State, received considerable attention. Closely connected with Municipal life was the formation of a Department of Public Health for the State, with a properly qualified staff. Vaccination was made compulsory in the cities of Mysore and Bangalore and on the Kolar Gold Field. Indigenous medicine received support. Revenue settlement operations continued in the State. The expenditure on Public Works increased. The third installation of the Cauvery Power Scheme cost the sum of Rs. 12,00,831. Electric light to the Civil and Military Station, Bangalore, was supplied and formally inagurated, on the 1st January 1908. The irrigation canals were excavated to almost their fully sanctioned, length. Many minor tanks were restored in several Districts, and several new tanks, were constructed in certain others at varying costs.

Mr. Madhava Rao has had his full share of blame allotted to him in regard to two distinct measures. The first is the Mysore Mines Regulation of 1906. The necessity for the measure had been establised by the recurring gold theft that occurred on the Field, and the best justification of the measure has been the practical cessation of these thefts. From an academic point of view the measure reverses the ordinary presumption of Law, but practical considerations outweighed a purely theoretical standpoint. The newspaper Regulation is another measure that has been disapproved. The measure is not aimed against honest and frank criticism of public men and measures, though, doubtless, the time chosen for the enactment and the circumstance amidst which it was carried out imparted to it a character that does not belong to it. It is true that certain of its features deserve to be reconsidered, and Mr. Madhava Rao himself stated that the Regulation would not put into force in regard to any newspaper unless the character of the publication is such that its continuance was undesirable in the interests of the State.

It will thus be seen that, on the whole, his three years of Dewanship in Mysore were marked by continued financial prosperity and he had a large share in the retrenchments made and reforms introduced in the different departments of the State. In this connection we may fittingly quote from the address presented to him, within a month of his retirement, by the Association formed for promoting the interests of the agricultural community of Mysore called the Vokkaligara Sangha. This has developed into an influential body and has served as a model for several associations being formed by other communities like the Vaisyas, Mahrattas, Jains oilmongers and weavers. This is what was said in the address:—

"In your regime. you inaugurated a number of reforms conceived in a liberal spirit, and there is no doubt that they will promote the prosperity and the good of the people. The establishment of a Legislative Council for the making of Laws and Regulations, the organisation of a Department of Public Health for the prevention of disease and imprvoement of Sanitation, the appointment of a Veterinary Officer to look after the condition of cattle, the publication of an Agricultural Gazette for the dissemination of improved knowledge in Agriculture, the popularising of cattle shows and agricultural exhibitions, the gradual displacement of old Agricultural Banks by Co-operative Credit Societies, the creation of a Famine Reserve Fund, the raising of the minimum pay of the village School Masters, the introduction of Religious and Moral Instruction in Schools and Colleges, the abolition of School fees in village schools in order to place the benefit of Elementary Education within the reach of the poorest classes, the introduction of Lloyd and Kindergarten instruction into schools, the elaboration of a system of local Self-Government based on the ancient Panchayet system in connection with the Village Tank Panchayet Bill, the abolition of sandal monopoly and of Halat or duty on arecanut, are all notable events in your Administration for which you have earned the gratitude of the people of Mysore."

It may be noted that the abolition of Halat or export duty on arecanut involved an annual loss of 4 lakhs of rupees to the State. This coupled with the reduction in the assessment on arecanut gardens to the extent of nearly fifty per cent has given immense relief to the growers of arecanut in the Malnad and there are already signs of a revival of that industry and return of life and prosperity to this tract.

IV.

Since his retirement from the Dewanship of Mysore Mr. Madhava Rao toured through the whole of India with a view to study the conditions of the different parts. He, like Swami Vivekanada, has been of opinion that for the uplift of India, it is essential that facility should be given to the masses to learn Sanskrit as it is through that language that direct access could be had to the ancient Hindu culture and spirituality. He was of immense help to His Holiness the Late Jagadguru of Sringeri in founding what is known as the Indian Sanskrit Institute in Bangalore, where higher learning in Sanskrit is being imparted under the old method. There is a movement on foot to make the Institute the centre for combining the ancient method with the critical method of the Western nations.

As regards Social Reform Mr. Rao's belief is that Reform should proceed from within, to be of any value or permanence, [illegible] seen in the Tiruvadi Parishad of Pandits in December 1912. Hinduism and the caste system are not, the holds, as rigid as people suppose, nor the Pandits an ignorant and perverse lot. The discussions over which he presided showed that the Pandits were alive to the needs of the modern times, and the Sastras, if rightly interpreted, would not be found to be against the adoption of reforms about which we hear so much nowadays.

Mr. Madhava Rao identified himself with the District Conference in Tanjore and delivered an address at the annual meeting in 1913, at Shiyali. His address created some sensation as it contained a vigorous attack on the Land Policy of the British Government in Ryotwari tracts. He condemned the system of the recurring settlements and said the system had no justification either in ancient Hindu practice or in the teachings of Economic Science. His contention, in brief, was that there is no such thing as an unearned increment in regard to agricultural land. In the beginning of this year he had taken up the question of the necessity of imparting instruction in non-language subject, through the medium of the vernaculars. The Society that had been formed under the auspices of the Madras Mahajana Sabha invited him to take an active interest in the movement and he interested the Bishop of Madras and Mrs. Besant and secured their co-operation. One of the reasons which induced Mr. Madhava Rao in advocating the system was that it was necessary in order to bring the light of modern knowledge to the masses and to bridge the gulf between them and the English-educated classes. In order to facilitate the making of vernaculars the medium of instruction it is necessary, in his opinion, to have our provinces redistributed on linguistic basis. These and the formation of an association for the benefit of the young men of India on the lines of the Y. M. C. A. were engaging his active attention when the call came from His Highness the Maharaja Gaekwar inviting him to take up the Dewanship of Baroda.

We have confined our sketch of Mr. Madhava Rao's career to his public activities alone, for obvious reasons. But it will be permissible to add here a few particulars about his characteristics and views in general. It can be seen from the facts already set forth that Mr. Madhava Rao is out-and-out the people's man. A broad-minded toleration and a large-hearted sympathy for the wants and grievances of the people committed to his charge and a keen sense of justice to secure for them their just rights are the characteristic and outstanding features of his administration. In Politics Mr. Madhava Rao is what may be called a *Liberal*, some may even call him a Radical, though his radicalism is of that philosophic type of which Lord Morley is taken to be a representative. The establishment of the Popular Assemblies in Travancore and Mysore was undoubtedly the outcome of Mr. Madhava Rao's liberal proclivities. In social matters—though an orthodox Hindu—Mr. Madhava Rao holds equally liberal views and he is well-known to be one of the supporters of the Indian Social Conference propaganda. In this respect he is unlike those educated Indians who are Radicals in Politics but unbending Tories in matters social. Mr. Madhava Rao is no upholder of reactionaryism and retrogression and he stands out for progress in matters social no less than in matters political. It is difficult to write authoritatively about his religious views, but it is well-known that Mr. Madhava Rao is a staunch Vedantist and a devoted follower of that great philosopher—Sri Sankaracharya. In conclusion, it is sincerely to be hoped that the administration of Baroda presided over by so distinguished an Indian statesman will be fruitful in events and measures which, while conferring happiness and prosperity on the people of that State will enhance the reputation of Indians as successful administrators and rulers of men.

"One Who Knows."

THE OPEN FORUM:

CRITICISMS, DISCUSSIONS AND COMMENTS.

THE HINDUSTAN REVIEW.

We have received the February number of this interesting magazine published at Allahabad. It is full of readable and instructive articles. The first one on Elementary Education by Mr. A. Yusuf Ali, I. C. S., should be read by every school teacher and we wish that it could be studied by every parent in the East. It reviews the various methods of education from the date when Rosseau launched his *Emile* on an agitated and astonished world in 1762, down to the starting of the first Kindergarten school in 1836, further developed in Italy in the present century by Dr. Maria Montessori. This article alone is worth the price of the whole number and we would recommend everybody interested in a subject of such vast importance to every country to read it. Mr. S. Ranganath continues his chapters on Indian Economic History. Mr. Daniel Jones writes on Phonetics and its applications. By these, he says, that even with such a difficult language as Chinese, a trained student can acquire a perfectly intelligible pronunciation with a few weeks systematic work. Professor P. A. Wadia writes on "Burke's Method of Political Reasoning," and the Rev. J. Hasler on "The Benefits of Technical Education in "India." Mr. C. D. Bannerjee pleads for reform in "Indian Weights and Measures," and "An Indian Nationalist" writes on "Frederick Harrison as an Essayist." He thinks that Indian readers will derive immense benefit from a careful perusal of Mr. Harrison's volumes full of clear, logical and honest thinking by one of the foremost living writers of the English language. Rudolf Eucken's Philosophy and many other reviews of books are contained in this interesting number. "The Hindustan Review" is one of India's leading periodicals, and is deserving of an extended circulation in this Province which is now beginning to appreciate a knowledge of events happening outside of it which should interest every educated man.—The *Burma Critic*.

Probably few people are aware that the kilogram is a legal measure in India yet an Act was passed in 1870 by Lord Mayo to that effect and a kilogram or seer of 2·205 lbs. avordupois legalised. Then Lord Mayo was killed. He had attempted to make the meter a measure of length but the Duke of Argyll stepped in and objected.

The E. I. Railway and other railways actively ordered metric weighing machines and then India went back to seers and poas and maunds. This question of Indian weights is the subject of a most interesting article by Mr. C. D. Banerjee in the *Hindustan Review* and should be read by everyone connected with business. The maund of Madras is 28 lbs., of Bengal 82 2-7 lbs. with local maunds varying two pounds on either side. The Bombay maund is 40 seers of 30 pice (copper coins) and is 28 lbs. The Madras seer was 80 pagodas and equal to 24 current rupees and the maund contains 40 seers of this sort. The Candi is 20 maunds in Madras. In Madras the Government tried to start a local set of weights on the basis of a rupee weighing 180 grains. It ignored the seer but the maund was 28·686 and the "viss" or old five seer was 3·086 lbs. The Burmese have got the viss 3.65 lbs. divided into 8 ticebs of 252 grains. Then there is the "basket" of Burmah for the rice trade. The "Cos" we all know is a variable distance as also the "hath". In the N. W. P. the guz is 33 inches and the Cos is taken at 4,000 guz or 2¼ miles. The old Cos of N. W. India was 5,000 guz or 2½ miles. In Bombay a guz was 27 inches and 33 in Madras 36 in Bengal. The bigha differs in every district of India. The writer of course is an advocate of the metric system but we have a metric seer by law and a guz might be converted into a meter of 39·37 inch. The sovereign weighs nearly 8 grammes (123·44 grains). Sir John Strachey in 1878 in a joint minute with Sir H. Maine wrote: "The first feeling which has everywhere prevailed has been one of absolute and universal hostility to the introduction of a new system of weights and measures having its origin in a foreign country, however inconvenient the existing system may be." The next step has been that the men of science have come generally to the conclusion that the metric system ought to be adopted. Then after for the most part a long interval, the leading men of the commercial classes have said the same, opinions in favour of the change have gone on gradually but constantly spreading until at last the change has been with more or less completeness adopted. One illustration of this is the tacit adoption of the short ton 2,000 lbs. of Canada.—*The Indian Daily News.*

THE KAYASAHA WORLD.

MOTTO I—*I will be* as harsh as Truth and as uncompromising as Justice ; I m in earnest—I will not equivocate—I will not excuse—I will not retreat a single nch—*and I will be heard.* (William Lloyd Garrison in the *Liberator*.)

MOTTO II—Minds may doubt and hearts may fail when called to face new nodes of thought or points of view ; but the time must come when what is false in ll things will fade and what is true will no more seem strange. (From Dr. llingworths' *Reason and Revelation*.)

THE KAYASTHA PATSHALA

AND

THE KAYASTHA CONFERENCE.

By. Mr. ISWAR SARAN.

THE application for affiliation of the Kayastha Patshala to the B. A. standard of the Allahabad University has been recommended for sanction by the Senate. If we are fortunate in obtaining the sanction of the Government, we should clearly understand that the affiliation will be provisional subject to certain conditions. We shall have to show progress in many directions in order to get this affiliation permanently. Apart from the question of affiliation, the Patshala has to be made a first-rate institution. To allow it to linger in its present condition would be a sad commentary on the good-sense and public spirit of the Kayastha community. The Patshala, as it is, may be doing good work, but surely it is not enough to satisfy our aspiration. Many amongst us dream of a glorious future for this institution, all of us desire it to become a matter of pride and honour for us. For the realisation of our ideals, what is wanted is action, systematic and sustained, vigorous and self-sacrificing.

The annual meeting of the Kayastha Patshala will be held on the 10th April, 1914, and if need be, on the 11th April also. The Kayastha Conference will be held on the 11th and 12th, and if need be, on the 13th also. It is a happy coincidence and full advantage should be taken of it. All those who are interested in these questions may well put their heads together to devise ways and means of improving the present condition of the Patshala. If we do not buckle ourselves to the task, ours will be the sorrow and the shame. The finger of scorn will be pointed at us and no amount of clap-trap will condone our culpable indifference.

Some friends have kept aloof from the Conference because, say they, it does no practical work. It begins with speeches and ends in mere words. Here is some practical work to be done and that too immediately. Will this circumstance induce these good friends to come to Allahabad during the coming Easter holidays? Those whose thirst for practical work may do so instantly. They can pay money themselves, collect it from others, join the band of workers that is being organised or help the Patshala with their counsel or sympathy.

Is it too much to hope that the next session of the Conference will be largely attended and be a thoroughly representative gathering? If the Conference disperses only after having done something solid and substantial for the Patshala if nothing more, many will hold that the next Allahabad session will not have been held in vain.

Acknowledgment.

We be to acknowledge with thanks the rceipt of the following British, American, Anglo-Indian, and Indian publications in exchange for the Hindustan Review:—

Quarterlies (Foreign) :—

1. The Quarterly Review,
2. The Socialist Review,
3. The Hibbert Journal.
4. The University Magazine.
5. The East and the West.
6. The Buddhist Review.
7. The Monist and the Open Court.
8. The Church Quarterly Review.
9. The London Quarterly Review.
10. The Moslem World.
11. The Sociological Review.
12. The Irish Church Quarterly Review.
13. The Dublin Review.
14. The Political Science Quarterly.
15. The Round Table.
16. The Yale Review.
17. The International Review of Missions.
18. The Studies.
19. The Society of Comparative Legislation.
20. Princeton Theological Review.

(Indian)

21. The Calcutta Review.
22. The Indian Interpreter,
23. The Agricultural Journal of India.
24. The Journal of South Indian Institute.
25. The Students Brotherhood Quarterly.
26. The Indian Research.

By-Monthly (Foreign) :—

27. Luzac's Oriental Lists and Book Review.

Monthlies (Foreign) :—

28. The Contemporary Review.
29. The National Review
30. The English Review.
31. The Review of Reviews.
32. The North American Review.

The Literary Guide.

The Indian Magazine.

35. The Positivist Review.
36. The Irish Review.
37. The African Times Magazine.
38. The Theosophist Path.
39. The American Review of Reviews.
40. The United Empire.
41. The Current Opinion.
42. The Forum.
43. The Rajput Herald.
44. The International.
45. The Asiatic Review.
46. The Empire Magazine.
47. The New Statesman.
48. The Japanese Magazine.

(Indian)

49. The Modern Review.
50. East and West.
51. The Indian Review.
52. The Indian Ladies Magazine.
53. The Dawn.
54. The International Police Service Magazine.
55. The Vedic Magazine.
56. The Criminal Law Journal of India.
57. The Theosophist.
58. The Modern World.
59. The Hindu Review.
60. The Burmah Economist.
61. The Youngmen of India.
62. Wealth of India.

Fortnightlies (Foreign) :

63. The Dial.

(Indian)

64. The Calcutta Law Journal.
65. The Bombay Law Reporter.
66. The Empress.
67. Society Illustrated.

Weeklies (Foreign) :—

68. The Saturday Review.
69. The Nation.
70. The Outlook.
71. The Times [with Literary Supplement.]
72. The Outlook [New York.]
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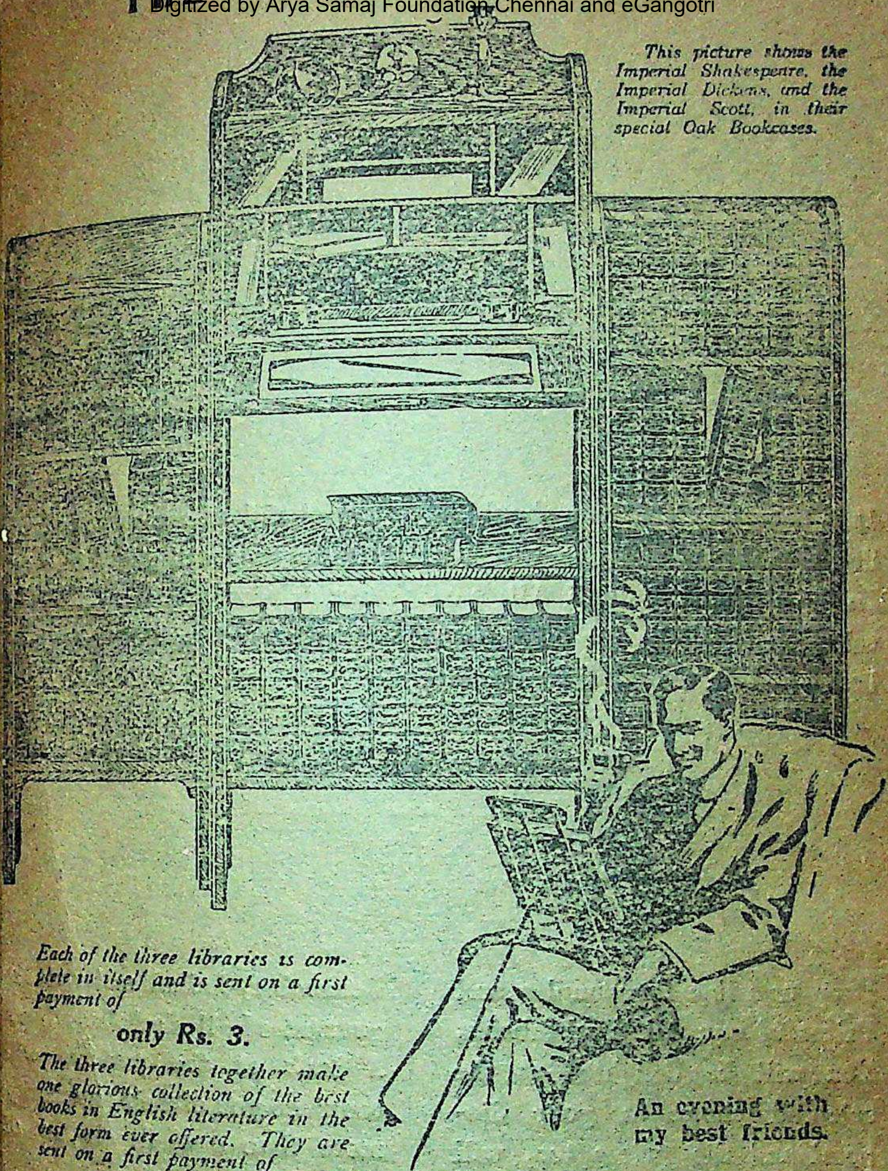

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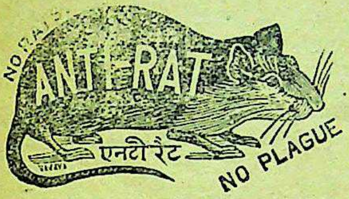

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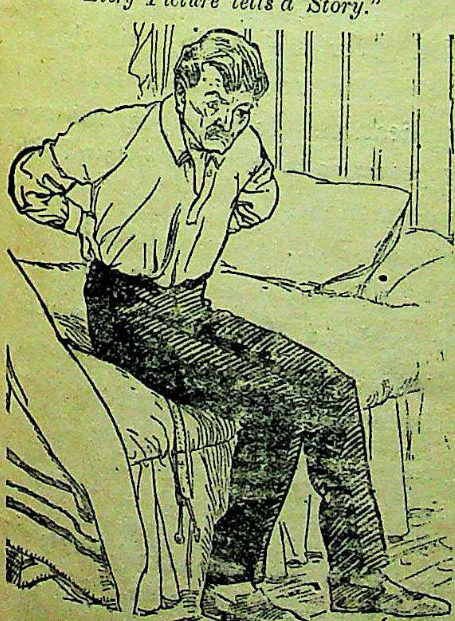

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A FEW UNSOLICITED TESTIMONIALS.

I send a few lines to explain my appreciation of your clever reading of my life. Yo have told me much of the past most accurately. The predictions of the future wil most probably happen and as the events come to pass I will tick them off as a pleasurable memento of your occult power.

M. BROOKE LEGGATE, Cubbon Hotel, *Bangalore.*

(2) I am glad to let you know that the events of the 38th year happened as yo predicted and I only hope that the events of the next three years will take place too.

E. W. BIRD, *Kidderpore, Calcutta.*

(3) Some two years ago................ I requested your goodself to kindly draw out my Horoscope, and note important results of whole life with years of happening and also to answer four questions about future .... In each cas your calculation was marvellously correct. The past years of my life you have b off accurately. I have no doubt the future will show how correct your calculations are.

PROF. B. GHOSAL, M.A., M.R.A.S., F.S.A., Ahmedabad Palace, *Bhopal, C. I.*

(4) Very glad to let you know that the case has been settled honorably as having been withdrawn by the complainant. I simply admire as you have foretold and that too by the mention of the date (15th June) that there is no fear of any injury befalling me, and that the result of the case will be either acquittal or a compromise. I hasten to offer my sincerest thanks to you and to Mr. N. C. Mukerjee for the trouble you have all taken in the matter.

(Sd.) KALICHARAN BANERJEE, Treasury Office, Rajnagore, *Durbhanga.*

(5) We are very pleased to inform you that your predictions regarding my sister having a daughter has come true.

(MISS) R. M. TAYLOR, *Ellore, Kistna District.*

(6) About six months ago I placed an order (No. 503) for which I got an elaborate report from you giving all the principal events of my future life. Astonished at the way you worked out my future, my brother Baboo Raman Lal Khan wants to know his future * * * * * * I am convinced your calculations are infallible.

BANWARI LAL KHAN,
Mankundu, Chandranagore P. O., E. I. Ry.

(7) I was really struck by the accuracy of your predictions in the case of P. Ram Shwarup and that of mine .... was correct. I am really astonished at the way you worked out my future. Your forecast for the last year .... future. I am convinced that your calculaations are infallible. You have proved yourself worthy of being relied upon.

GULSHAN RAI, (English Master,)
Government High School, Rohtak

(8) I have had your monthly minute predictions for the last 3 years, and have much pleasure to say that all of them have come to pass.

W. P. APPAIYA,
State Overseer, Rajnandgaon,

Supplement to "Hindustan Review."

The Hon'ble Nawab Syed Mahomed

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THE PROPOSED AMENDMENT OF THE CRIMINAL PROCEDURE CODE.

By SAHEBZADA ABDUL WAHID KHAN.

THE Code of Criminal Procedure is likely soon to be on the legislative anvil. It might, therefore, be opportune to examine the lines which the proposed amendments might follow.

Confessions.

First of all there is an idea that the Code would be amended so as to modify the procedure with regard to confessions. Certain interpellations in the House of Commons would lead one to believe that confessions might be ruled out of court altogether. For a purpose of this kind, however, an amendment of the Evidence Act would have to be necessary. It is nevertheless worth while to examine this question seriously.

In *R.V. Baldy*, Erle J. said:—"I am of opinion that when a confession is well proved, it is the best evidence that can be procured." The maxim of the law is "Habemus optimus tertea confidentum reum." The guarantee of truth in such cases is that the admission is against interest. Confessions however are rarely motiveless. The object of the prisoner is generally to save his own neck at the expense of another, and this interest in his own safety is the weak point which leaves him open to inducement accompanied or unaccompanied by coercion. It is because of this universal human weakness that the courts are universally suspicious of confessions. There is however, another side to the shield. Police investigations are not beds of roses, not all plain smooth sailing. First and foremost, like everything else in India, crime also claims a caste. There are tribes in India whose sole occupation, from father to son, is theft and robbery—who are organised, so to speak, co-operatively for crime. Thieving has become with them a fine art, and about them it may be truly said "that their left hand knoweth not what their right hand taketh." So clever are they in destroying clues and disposing of property. Even if the prisoner does not hail from a criminal tribe, the Police is confronted by a public extremely shy of all that savours of the "thana." One might be an eye-witness or have good information, but he does not want to set his foot in it, lest he may unwillingly be regarded as accessory or abettor or some such thing. The eye-witness and the clue failing the prisoner is the natural resort of a bewildered Police officer. What is reprehensible is that the prisoner is treated with in the first instance—before other means are tried or exhausted—but then it is human nature to take short cuts and in detection time is of great consequence. Confessions therefore play an important part in the unravelling of crime in India, and it would sensibly cripple detection if they are done away with. It would perhaps close an avenue which led to much suffering but it would also close an avenue which in many cases led to the discovery of truth. It is humane to remove all possible causes of suffering. But it is worth remembering that in this category comes not only the suffering of the tortured offender but of the widow and the orphan who are deprived of the savings of a lifetime, all at once. Thus, removal of suffering of one sort might lead to increase of suffering of another sort. Under these circumstances, when the advantages and disadvantages are not wholly on one side, would it be wise to get rid of a useful aid to the discovery of truth? Would it not be wiser to find out other ways by which the evil may be diminished, if not avoided. In a majority of cases confessions are recorded by magistrates, often possessing only 2nd or 3rd class powers, who have no jurisdiction to try the case. Such officers feel no responsibility with regard to the case, nor is the Police officer much concerned or troubled about the behaviour or demeanour of the confessing prisoner before a magistrate who has not the facts of the case in his hand. It might therefore improve the present condition of things if the power of recording confessions were vested in trying magistrates alone. If this however were found not to have the desired effect then the magistrates may be divested of this power altogether and it may be vested in the Court of Sessions alone.

If, however, the zeal of the reformers would not be satisfied with these short steps, then let the elimination of confessions be counterbalanced by giving a right to the prosecution to cross-examine the accused. This might be regarded as or perhaps more revolutionary than the abolition of confessions. It must, however, be borne in mind that the privilege of the accused to be safe from adverse questions is not a divine right— but very mundane and must be subject to the ordinary tests of expediency. The object of investigation is to discover truth and who is more likely to know the facts than the accused himself. In the hands of the Police such investigation has led to corrupt or wrong practices—this does not condemn the principle. If the accused was protected from all questions outside the court, it is fair that he should not bear the same protection inside. It is not generally known that the right of the accused to be safe from cross-examination is not of very old standing in England. In France an accused person has no such right. A lawyer of such eminence as Sir James Stephen supports the French practice. In his *General View of the Criminal Law of England* he says: "I think the counsel for the Crown ought to interrogate the prisoner at the end of the case and before the prisoner's defence. I would allow him to ask leading questions—and I would allow the counsel for the prisoner to re-examine and the judge and jury to interpose any questions they pleased. The examination of a bankrupt whose discharge is opposed would furnish a good precedent and the practice of the Bankruptcy court shows not only the utility of the process but the propriety of conducting it with humanity."

The Panchayet System.

So much for confessions. In overhauling the Procedure Code it might be worth while to consider whether some small devolution of criminal powers may not usefully be carried out in respect of communities modelled on the Panchayet system, such as sweepers, water carriers etc. These communities already exercise considerable powers of coercion by means of ex-communication known as "hukka pani band." Cases of simple hurt, assaults as between members *inter se*, could be safely entrusted to Panchayet courts. The Panchayet courts need have no office or record or fixed procedure. All that may be required of them is that when the case has been decided one way or the other a recognised Panchayet Mukhia or chairman should come accompanied by the parties to the court and should certify the result to the magistrate who would forthwith record it. There would be no appeals from the decision of a Panchayet. Even quarrels between members of two different communities might be settled by means of Joint Community Boards. Communities which are not organised on the Panchayet system at present might as soon as they became organised, be vested with powers similar to those conferred on communities already so organised. The Panchayet would be a representative body with a fixed number to form a panel, and the parties to the suit might have the same right to challenge the panel as is the practice in case of the jury system. Perhaps it would not be fair to give powers of imprisonment to Panchayets. "Hukka pani band" may be recognised as a form of punishment. In addition the Panchayet may also inflict small fines. It would be competent for the magistrate to reserve the trial of a case to his own court if he thinks that owing to its complicated nature or other sufficient reason it may not be fairly given over to the Panchayets to try. The educative value of such a reform would be great—and it would pave the way to the extended and real use of the jury system in India.

Bail.

The next point in procedure which requires consideration is the law of bail. The Code has classified certain offences as non-bailable and unless the prosecution fails to put up a *prima facie* case which it seldom does, 'the prisoner cannot be enlarged as the hands of a magistrate are tied up by S. 497 C. P. C. There are many non-bailable cases in which owing to a long adjournment or other sufficient cause it would be equitable to release the prisoner on substantial surety forthcoming, but the criminal courts are helpless. S. 498 of course, gives ample powers to a Sessions or a High Court, but the fear that the disposal of the application under S. 498 may take as much time as the disposal of the case itself, acts as a great deterrent to any large use of S. 498. In practise the magistrates do defy the law and enlarge prisoners even in nonbailable cases in spite of a existing *prima facie* case. Such an exercise of power is however *ultra vires*. The law should come to the help of the magistrate and make valid what has been so far invalid. The general prohibition contained in S. 497 may remain, the amendment proceeding by way certain exceptions being inserted at the foot of the section.

Youthful Offenders.

Some time back attention was invited to the law on this subject in the pages of this *Review* and it was urged that S. 562 C. P. C. might be usefully extended to offences over and above those already enumerated therein. The operation of the section has led to certain anomalies. A first offender, if he is a thief, may get the benefit of S. 562—but if he has the misfortune of being a receiver he cannot—for S. 562 C. P. C. does not extend to S. 411 I. P. C. It is also not very clear why a youthful offender who betrays one's trust or deceives one out of property, should be treated worse than a thief. There are no doubt other cases which equally cry out for S. 562—and a cautious extension of this section to offences other than those already specified may be considered to be the need of the moment.

THE DATA OF ANCIENT INDIAN ZOOLOGY.—I *

By Prof. BENOY KUMAR SARKAR, M. A.

SECTION 1.

The Veterinary Literature of the Hindus..

THE very definition of the scope and province of Ayurveda(*a*) given by Charaka (Sutrasthana, Ch. XXX) "covers not only the Medical Science in its widest aspect including the Veterinary science—specified as *Sahihotra*, and subdivided into *Gajayurveda* and *Aswayurveda*, but also certain ephases of Psychology and Ethics on which long philosophical and instructive discourses are found in ancient Ayurvedic works."

The importance and antiquity of Veterinary Science in the scientific literature of the Hindus have been noted by Gondal (*b*) also: "Hindoo Medicine was at the acme of its glory in the time of Ramayana and the Mahabharata. To the court of every Chief, great or small, was attached a physician. There were Army Surgeons and Court Physicians * * Veterinary Science seems to have been highly cultivated long before that period. Nala, a remote ancestor of the Pandavas, is described as a most accomplished horse-trainer, and as possessing a thorough knowledge of all matters relating to the horse. Nakula, one of the five Pandavas, was an expert in the Veterinary Science on which he has written several works, his *Aswa-Chikitsa* being still extant. The science of treating elephants, bullocks and other domestic animals was and is still known in India. * * * Buddha established hospitals for men and beasts all over the country; and the institutes of Pinjrapoles (Animal Hospitals), so peculiar to India, owes its origin to him."

The existence of treatises in Hindu literature specially addressed to the needs of the animal creation is the strongest evidence of Zoological studies in ancient and mediæval India. It is quite natural that a Veterinary Science should have come into being as a differentiated and specialised branch of the general Ayurvedic literature of those days, since agricultural live stock, drought cattle, cavalry, camel-corps, elephant-corps etc. were the common features of the domestic, economic and political lives. Some idea of the secular activities and nature-studies of the Hindus will be obtained from an account of their treatises on elephants and horses.

(*A*) PALAKAPYA, OR THE SCIENCE OF ELEPHANTS.

Treatises on elephants are known to be *Gajachikitsa*, (*c*) *Gajavaidya*, *Gajayaurveda*, *Hastyayurveda*, *Hasti-Vaidyaka* &c. The sage Palakapya is by tradition known to be the originator of this science which is not infrequently named after him. The antiquity of these works is to be inferred from the following note in Prof. Aufrecht's *Catalogus Catalogorum* Vol. I (1891) (*d*); "Palakapya is quoted

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[*] A chapter from the author's forthcoming work "*The Positive Background of Hindu Sociology*" being Introduction to his translation of Sukraniti in "The Sacred Books of the Hindus Series."

(*a*) Lecture delivered by Dr. Gananath Sen on *Medical Science in Ancient India* at the Sahitya Sabha of Calcutta in 1906.

(*b*) *History of Ancient Aryan Medicine* pp. 187—189.

(*c*) A fanciful name is *Gudhaprakasika*, see Aufrecht I—140.

(*d*) P. 336.

by Kshiraswamin on *Amarakosha*, Hemadri in *[illegible]*, *Sarangadhara-paddhati* (p. 99) (*a*) and Mallinatha.

The volume of literature on the subject would be apparent if we mention the various manuscripts referred to in the above alphabetical register (*b*) of Sanskrit works and authors. The following account is culled from that work.

A work called *Gajachikitsa* or "Treatment of Elephants" is to be found in the Catalogue of Manuscripts belonging to the late Pandit Radhakrishna of Lahore who was famous not only for his enlightened views but also for his great knowledge of Sanskrit lore.

Gajadarpana and *Gajasastra* are quoted by Hemadri and Dinakara respectively on Raghuvansa. *Hasjivaidyaka* is a work by Virasena, (*c*) quoted by Bhattotpala on *Brihatjataka.*

Gajapariksha is the name of a work in Oppert's List of Sanskrit MSS. in Private Libraries of Southern India (Vol. II, Madras, 1885) *Gajalakshana* or 'Characteristics of Elephants attributed to Brihaspati, is also to be found in Oppert's List, as well as in the Catalogue of Sanskrit MSS. in the Library of H. H. the Maharaja of Bikaneer compiled by Rajendra Lal Mitra(*d*), and in the Catalogue of Sanskrit MSS. existing in Oudh compiled by Pandit Deviprasad (*e*). A copy of *Gajayurveda* is to be found in the Supplementary Catalogue of Sanskrit works in the Saraswati Bhandaram Library of H. H. the Maharaja of Mysore, signed by F. Kielhorn. Aufrecht (*f*) mentions also such names of treatises on elephants as *Gajadana*, *Gajadanapaddhati*, *Gajanirajanavidhi*, *Gajasanti*, *Gajarohanaprayoga*, *Gajavartalakshana*, *Gajendra mokshana* to be found in Catalogues of Lahore, Benares, Madras Tanjore and other places.

Treatises named after Palakapya, the first promulgator of the science, the Charaka of Hastyayurveda, are to be found in the following catalogues:

(1) Report on the search for Sanskrit manuscripts on the Bombay Presidency during the year 1880—81 by Kielhorn.

(2) Catalogue of MSS. in the Library of the Benares Sanskrit College—Published as a Supplement to the "Pandit" Vol. III-IX (Benares 1864—74.)

(3) Catalogue of Sanskrit MSS. in the Library of H. H. the Maharaja of Bikaneer compiled by Dr. Rajendra Lal Mitra (*g*) (Calcutta, 1880.)

(4) Catalogue of Sanskrit MSS. in the Private Libraries of N.-W. Provinces (Allahabad 1877—86.)

(*a*) Aufrecht's analysis of the work in Vol. 27 of the Zeitschrift of the German Oriental Society. Palakapya has been quoted in *Agnipurana* also (Chapter CCLXXVI). See Sivadatta's Preface in Anandasram Edition.

(*b*) First volume published at Leipzic in 1891, Second volume in 1896, Third volume in 1903.

(*c*) Aufrecht I. p. 765.

(*d*) Published in Calcutta 1880.

(*e*) Vol. XVI (1883.)

(*f*) Vol. p. 140.

(*g*) On the merit's of Mitras works Prof. Aufrecht says:—"The copious extracts are very useful, and enable the attentive reader to judge of the contents of a work, even where he is deserted by the English Text. The indefatigable industry of the Editor deserves every kind of commendation."

(5) A classified Index to the Sanskrit MSS. in the Palace at Tanjore by A. C. Burnell (London, 1880.)

(6) Detailed Report of operations in search of Sanskrit MSS. in the Bombay Circle (1882—87.)

(7) *Suchipustaka* or a list of the MSS. of Fort William, the Asiatic Society in Calcutta, etc. (Calcutta 1838).

The second volume of Aufrecht's monumental *Catalogus Catalogorum* mentions (1) a *Gajapariksha* in Peterson's Fourth Report on the Search for Sanskrit MSS. in the Bombay Circle (1894) (2) a *Gajayurveda* or *Hastyayurveda* &, (3) a *Gajendramoksha* in Stein's Catolague of Sanskrit MSS in the Raghunath Temple Library of H. H. the Maharaja of Jammu and Kashmir, (4) a *Gajayurveda* printed at Poona in 1894 by the Anandasrama Publishing House, (5) a *Gajendramokshana* said to be taken from the Santiparva of Mahabharata (where however it is not found,) in the catalogue of Sanskrit MSS. in the Library of H. H. the Maharaja of Ulwar, and also (6) a *Hastyaryurveda* by Palakapya in the last list.

The third volume of Catalogus Catalogorum published in 1903 adds to the above list the following names:—

(1) *Gajavaidya*, with a commentary in Telugu, in the collection of MSS. belonging to the modern Sanskrit literature presented to the Library of the India Office by A. C. Burnell.

(2) *Gajendramokshana* in Reports on Sanskrit MSS. in Southern India by Hultzsch.

(3) *Hastyayurveda* by Palakapya in the Catalogue of printed books and MSS. in Sanskrit belonging to the Oriental Library of the Asiatic Society of Bengal compiled by Pandit Kunja Bihari Nyayabhushana under the supervision of Mahamahopadhyaya Haraprasad Sastri.

The information contained in these treatises is more or less the same as given in such works of modern times as *Elephants and their Diseases* (*a*) by Lt. Colonel G.H. Evans, Superintendent, Civil Veterinary Department, Burma, as a cursory glance at the table of contents in the *Hastyayurveda* (*b*) published by the Anandasrama, Poona would indicate. The work, attributed to Palakapya Muni, has been edited by Pandit Sivadatta of Jeypore, Professor of Sanskrit in the Government Oriental College, Lahore. In the Sanskrit Preface to his edition Sivadatta says that those branches of Ayurveda concerning elephants, horses and other lower animals which were created by such master-minds as Palakapya, Salihotra and others have become almost extinct and are remembered only by the frequent quotations of latter-day commentators, and that no other Sanskrit treatise on Elephants has been printed and published before his.

The work before us is based on four MSS., two belonging to Jeypore, one to Poona and one to Calcutta. It is a huge treatise consisting of 727 pages of royal octavo size. It is divided into four Books and contains 12,000 slokas. Book I is divided into 18 chapters, and is called the *Maharogasthana*; Book II is divided into 72 chapters and is called *Kshudrarogasthana* ; Book III called *Salyasthana* (Surgery, is divided into 34 chapters. The last Book has 36 chapters.

(*a*) Published by the Superintendent, Government Printing, Burma, 1910.

(*b*) No. 26 of the Anandasrama Sanskrit Series—Sivadatta's *Palakapya* (1894, Poona.)

The book has been composed in the form of a conversation between King Romapâda of Champâ in the Anga territory and his preceptor, the sage Pâlakâpya. The first four chapters of Book I may be taken to be introductory to the whole work. We are told how the King of the Angas was to have the elephants of the forests tamed for his State, how the animals are brought from the quarters of the country indicated by Lauhitya River (Brahmaputra) and placed under the care of Palakapya the expert in the theoretical as well practical sciences regarding elephants, who condescend to live with the King and be his 'guide, philosopher, friend', in the training and management of elephants. The fourth chapter gives a preliminary survey of the subject matter treated in the whole book.

Besides all topics connected with anatomy (*a*), physiology, surgery, food, medicines, diseases, treatment, poisons, etc, the work deals incidentally with the relations between teachers and pupils in Book I chapter VI, toxicology in Book II chapter VI, the seasons in Book IV chapter XV, the leeches in Book IV chapter XXXIV, the superstitious and religious observances in Book IV chapters XXXV-XXXVI. In the 4th chapter of Book I there is a distinction (*b*) drawn between exclusively theoretical and exclusively practical knowledge in *Hastyayurveda*, and the advice to rulers is that they should appoint such men only, in charge of the elephants, as combine both theoretical knowledge and practical experience, for each alone is quite useless.

(B.) SALIHOTRA, OR THE SCIENCE OF HORSES.

Treatises on horses are known to be *Aswachikitsa*, *Aswasastra*, *Aswavaidyaka*, *Aswâyurveda* (*o*) &c. The father of the science of horses and the first promulgator of the veterinary art concerning them is the sage Salihotra after whom also all these treatises are generally named. It has to be remarked that Salihotra stands often for all the veterinary sciences of the Hindus, not necessary those relating to horse-life. In fact Salihotra Sâstra is divided into two branches (1) Gajasastra and (2) Aswa-sastra.

We have seen that besides Pâlakâpya, tradition ascribes treatises on elephants to one Virasena and to Brihaspati. Similarly besides Salihotra, Hindu tradition knows of several works authors (*p*) of on horses, *e.g.* Nakula, Bhojaraja, Joyadatta, Garga Rishi, Gana, Jayadeva, Sarangadhara, Nalarâja, Vâhâda, Dipankara and others.

The antiquity of treatises on horses is to be inferred from the following facts. The work of Jayadatta, called *Aswavaidyaka*, has been quoted in *Sarangadhara Paddhati* (*c*), Salihotra has been quoted by Hemâdri in *Vratakhanda* (2,982). The *Hayalieavati*, also a work on horses, has been quoted by Mallinatha (*d*).

The volume and importance of Hindu literature on horses would be evident from a glance at the references in the three volumes of *Catalogus Çatalogorum*. The first volume (*e*) mentions :—

(1) *Aswachikitsa* or *Aswavaidyaka* by Jayadatta in Oppert's lists.

(*o*) Book III chapters 9,29.

(*p*) *ib*, 106—122.

(*a*) A fanciful name is *Siddha yoga Sangraha*, cf. Aufrecht I. p. 34.

(*b*) Aufrecht I. pp. 34—35, see the useful Sanskrit Preface to *Aswavaidyaka* by Pandit Umeschandra Gupta Kaviratna, Librarian, Sanskrit College, Calcutta (1887).

(*c*) Aufrecht I. p. 199. Vide also. Pandit Gupta's Sanskrit Preface. p. 6; where he discusses the identity of Jayadeva.

(*d*) Vide Gupta's Sanskrit Preface, p. 2.

(*e*) pp. 34—35, 273,644.

(2) *Aswachikitsa* or *Aswasastra* or *Salihotrasastra* by Nakula in notices of Sanskrit MSS. by Rajendralal Mitra (1871—90), Kielhorn's Catalogue of Sanskrit MSS. in the C. P. (Nagpur 1874), the Catalogue of Sanskrit MSS. contained in the private libraries of Gujrat, Kathiawad, Kutch, Sindh and Khandes compiled under the superintendence of Buhler (1871—73, Bombay), Mitra's Bikaner Catalogue the Catalogue, of Pandit Radhakrishna of Lahore, Deviprasada's Oudh Catalogue (VI, XVIII, XIX), Catalogue of N. W. P. (v) and Burnell's Tanjore Catalogue.

(3) *Aswadâna* in Oudh and Burnell.

(4) *Aswadânapaddhati* in Radhakrishna and Peterson.

(5) *Aswadânaprayoga* in Burnell.

(6) *Aswadânavidhi* in Oudh.

(7) *Aswalakshana* in Oppert.

(8) *Aswalilâvati* or *Hayalilavati* in Oppert II.

(9) *Aswavaidyaka* by Jayadatta in Mitra's Notices (1871—90), and Oudh (VI, XI, XVIII.)

(10) *Aswasâstra* in Burnell.

(11) *Aswasara* in Buhler.

(12) *Aswayurveda* or *Siddha yoga Sangraha* by Gana, son Durlabha in Weber's Berlin Catalogue (1853) and in Peterson; by Garga Rishi in Kielhorn.

(13) Nakula's *Aswachikitsa* quoted in *Sarangadharapaddhati.* (a)

(14) *Salihotra*, "the general name for veterinary art, (b) ascribed to Salihotra Muni, for whom Nakula creates a father Aswagosha (Sarangaghosha)," in Benares Catalogue, Radhakrishna, Oppert II, Dr. R. G. Bhandarkar's Report on the Search for Sanskrit MSS. in the Bombay Presidency during the years 1883—1884; *Gajalakshana* in Oppert, by Bhojaraja in Buhler, and in Sridhara R. Bhandharkar's Catalogue of the collections of MSS. deposited in the Deccan College (1888).

(15) *Salihotrasara* in Radhakrishna.

(16) *Salihotronnaya* in Burnell.

(17) *Hayalilavati* (quoted by Mallinatha) in Bodleian Sanskrit MSS. (Oxford 113b).

The second volume (c) of Aufrecht mentions:—

(1) *Aswachikitsa* by Nakula in Stein.

(2) *Aswadana* in Oudh (XX, XXI.)

(3) *Aswaparikshana*, attributed to Nalaraja in Dr. R. G. Bhandarkar's Lists of Sanskrit MSS. in Private Libraries in the Bombay Presidency.

(4) *Aswavaidyaka* by Jayadatta in Peterson.

(5) *Aswadigunah* in Peterson.

(6) *Aswâyurveda* by Gana.

(7) *Aswayurvedasarasangraha* by Vâhâdá, son of Vikrama in Stein.

(8) *Sâlihotra*—"veterinary, art, ascribed to Muni Salihotra in eight sthánas. These are called Unnaya, Uttaraa, Sâriraka, Chikitsita, Kishorachikitsa or Sisubhaisajya Uttarottara, Siddhisthana and Rahasya" in Stein.

(9) *Aswavaidyaka*, by Jayadatta, in Ulwar.

(a) Aufrecht's Analysis of the work in Vol. 27 (1873) of the Zeitschrift of the German Oriental Society p. 43.

(b) Aufrecht I, p. 644, vide also Pandit Gupta's Sanskrit Preface to *Aswavaidyaka.*

(c) pp. 7, 168, 188.

Aufrecht's third volume (*a*) mentions.

(1) *Aswachikitsa* by Nakula in Burnell's collection presented to India Office, in Dr. R. G. Bhandarkar's Report (1887—91); by Sâlihotra in Bhandarkar.

(2) *Aswavaidyaka* by Jayadatta in Hrishikesha Sastri and Sivachandra Gui's Descriptive Catalogue of Sanskrit MSS. in the Library of Sanskrit College, Calcutta (1898); by Dipankara, son of Nánákara, grandson of Nidánakara, in Haraparasad Sastri's Report (1895—1900).

(3) *Aswayurveda* by Gana in Haraprasad Sastri.

The Hindu treatises on horses treat of almost the same topics as are dealt with in modern works on the subject, *e.g.* Lt.-General Sir F. Fitzwygram's *Horses and Stables* (*b*), Hayes' *Training and Horse Management in India* (*c*), etc. The 68 chapters in the *Aswavaidyaka* of Joyadatta, and 18 chapters in *Aswachikitsita* of Nakula, both edited by Pandit Umeschandra Gupta, Librarian, Sanskrit College, Calcutta for the *Bibliotheca India* (1887) deal, among other things, with their anatomy, and good and bad signs, as indicated by their colour, feathers, etc., age, growth and development, classification according to mettle, their movements, paces &c., and usefulness as drought-animals or to cavalry etc., embryology, articles of food and nourishment according to seasons, the various ailments and remedies etc.

The origin of the science of horses is thus described by Gupta in the Sanskrit preface on the evidence of Nakula's treatise: The winged horses of Indra could not be controlled. So Salihotra was requested by Indra to lop off the wings. This was done, but the poor animals waited in deputation upon the powerful sage who had brought them to this plight. He was moved, and the result was the composition of treatises to heal the wounds of horses and minister to the needs of their proper develooments.

(*a*) *p.* 8.

(*b*) Longmans Green & Co., London, 1911.

(*c*) Longmans Green & Co., London, 1905.

EDUCATION IN JAPAN.

By Mr. LEOPOLD KATSCHER.

A considerable time had elapsed before Japan took any steps to promote popular education. It was only the privileged few who had received instruction ere she came into closer touch with the West towards the middle of the nineteenth century. This brought a radical change in educational matters, so rapid and far reaching in its effects, that, already in 1868, at the commencement of the period of reform, there existed in Japan a number of well equipped schools quite good even according to the then European standards. For some time past the feudal lords had been endeavouring to found medical, chemical and other institutions on European lines, and to appoint a staff of German, English and French professors. Even the lower classes, at least the men and boys, had been taught to read and write, but it was not until the comparatively recent era of reform that we can speak of any real important improvement in Japan's educational system. The principles which guided the Government were conveyed to the nation in the following Imperial words in 1872 :—"In future education shall be within reach of everyone, there shall not be one ignorant family in any village, neither shall there be an ignorant member of any family."

No pains were spared to attain this end. But the difficulties were very great, especially in the first years, and many vain efforts were made to secure a suitable organisation and system of public instruction. School-boards were established and abolished, directions and plans for the school curriculum were worked out only to be soon replaced by others.

These arduous endeavours on the part of the Japanese Board of Education were the outcome of their desire to combine into one efficient working-whole the best of the educational methods of the English primary schools, the American secondary schools, the German universities and the French "normal" schools. Free education, one of the basic principles of modern educationalists, has not yet been carried out in Japan, only the poor being exempt from school fees ; on the other hand compulsory attendance has been enforced, though perhaps not very strictly. In 1910 the register showed that no less than 99% of the boys and 97¼% of the girls went to school. The legal age for leaving school is 14.

The following are the five principal types of educational institutions in Japan : the Kindergarten, the primary school, the secondary school, the special schools, and the university. The Kindergarten is for children of from three to six years old, and their numbers show a steady increase, as no child under six years of age is allowed to be drafted into the elementary schools. These Kindergartens are worked on Froebelian lines.

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* Author of "Japan, the Mikado's Empire," "Industrial Policy and Social Reform in Japan," etc., etc.

There are three kinds of primary schools in Japan : (*a*) the general 4 standard schools ; it is for children of from six to ten years of age, and an attendance of 32 weeks in the year is compulsory. The curriculum comprises: reading, writing, arithmetic, grammar, moral instruction, drill, handwork (sewing for girls), and sometime drawing and singing.

(*b*) The "higher grade" school, which supplements the instruction— given in the general schools. The subjects taught are : geography, history, physics, English, agriculture and commerce. (*c*) The 3 standard "Ragged School"; these are found in very remote districts, where the population is too poor to support the (*a*) type.

The school hours are from three to six hours a day—five on an average and commence at 8 in the winter and at 7 in the summer. There is a quarter of an hour's interval after each lesson, a half-holiday on Saturdays, and no school on Sundays. The greater number of the schools in the larger towns have separate rooms for drawing and needlework, gymnasiums, kitchens, playgrounds and a so-called "Hall of Ceremony", where instruction is given in deportment and manners—a characteristic feature in Japanese schools. No class may have more than 70 scholars, and corporal punishment is forbidden by law. There are also a number of special schools for apprentices where writing and manual work are taught, and several private elementary schools, mostly run by foreigners, especially English and Germans. Before opening a school of this kind permission has to be obtained from the Governor of the Province, whose duty it is to arrange the curriculum of the elementary schools in his districts in accordance with the plan set out by the Minister for Education.

In all public schools (except the Ragged Schools) there is a fee of 6d or 1/- monthly, the rest of the expense if any, is borne by the ratepayers. In 1909 there were 26,386 elementary or primary schools, 7⅓ million scholars, and about 100,000 teachers.

The two types of secondary schools are the "Intermediate Schools" and the "High Schools." All pupils seeking admission to the former must have completed their twelfth year and be furnished with a leaving certificate from the "higher grade" elementary school. Failing that, an entrance examination is required. These "Intermediate" schools have five classes and the curriculum is a wide one : Japanese, Chinese, English, French (or German), chemistry, nature study, physics, agriculture, geography, history, ethics, mathematics, etc. The Intermediate schools prepare their scholars for some practical occupation as well as for college. They are supported partly by the school fees and partly by contributions from public bodies, notable the town councils and provincial administrations, only very few being kept by the State or by private individuals. In 1909 there were 278 such institutions, 113,000 scholars and 5,500 teachers.

The Kindergartens, elementary schools and Intermediate schools are under the municipal and provincial authorities, who in their turn are controlled by the Minister for Education. The "higher grade" secondary schools, the special schools and the universities, however, are directly under state supervision.

The "higher grade" 2 standard secondary schools (="High Schools") correspond roughly with the so-called "academic sections" of the modern universities of the United States. Admission is granted only to those who have completed their 17th year ; they must also produce a leaving certificate and have passed through an Intermediate school ; if they do not possess these qualifications they must submit to an entrance examination. The course is continuous with that of the Intermediate school, with the addition of some new subjects, such as philosophy, mechanics, geology, mineralogy and geometry, and recently facilities have been granted for future medical students. There are also lectures at some of these institutions on law, literature and technology. The cost of the upkeep of the eight existing "High" or "higher grade" Intermediate schools is shared equally by the Board of Education and the respective towns. The training period lasts five years. The chief object of the eight "High Schools" proper is to prepare youths for the Universities, but they are also regarded as institutions in which men of talent are trained to become efficient civilians. Such importance is attached to the teaching of languages that more than half the time is devoted to their study. Boarding-houses are officially provided to protect the pupils from noxious influences, and they are kept under strict supervision. Gymnastics are taught throughout the whole course, and altogether much attention is devoted to their well-being. The authorities are bent on fostering a manly character in the students. The best of the latter are granted certain privileges by way of recognition as well as encouragement. Competitive entrance examinations are held in order to limit the number of admissions.

The Imperial University of Tokio consists of 5 colleges : for medicine, law, technology, literature and philosophy, and natural science respectively. The medical and law courses cover five years, the others three. The object of the sixth department, the "University Hall", is to give a thorough theoretical and practical training in various technical branches ; this course lasts five years. The graduates of the various colleges obtain *per se* admission to the "Hall". If any other student, not a graduate, wishes to be admitted to it, he must pass an examination at the College devoted to his special branch of study. At the end of the five years at the Hall a thesis has to be prepared ; if it passes a degree is conferred upon its writer. In the different colleges the number of courses varies. In the Law College there are four : law, politics, economics, commerce ; in that of Medicine two ; in Engineering eight, etc.

The University year begins on September 11th and ends on July 10th. The year is divided into three terms. In imitation of the American universities, those of Japan have each a President, under whom is a Council, consisting of the Directors of the Colleges and one professor from each college, elected by vote. There is also a Committee for the management of the financial affairs, and there is a faculty-meeting in each College attended by its special professors. In 1909–10 the University was attended by far more than 5,000 students, and the staff numbers at present 337 tutors and professors; of these 20 are foreigners, who lecture in their own tongue—English, German, or French. The young men matriculate either from the "higher grade" secondary ("High") School or after an entrance examination. The expenses for board and lodging, fire, lighting and books are comparatively small and there are a great number of scholarships or impecunious students. The University Calendar, compiled on the Harvard University model, reckons the minimum cost at 7½ yen, the maximum at 12 yen a month. The State gives an annual grant of 1,300,000 yen.

The discipline is more rigorous than at any other university in the world, stricter even than that of Oxford and Cambridge. The undergraduates have rooms either in college or out; in the latter case they are bound to go to lodgings licensed by the College authorities. They have to be in by 7 o'clock every evening except before a holiday when the hour is extended to 10 p. m. The prescribed dress is the semi-military student's uniform and grey cloth cap. Both smoking and drinking are prohibited in the study-bedrooms, and the undergraduates are only allowed to receive visitors in the College Hall. Each student must furnish two references of people who will vouch for his good conduct, and more particularly are held responsible for transgressions of the "gating" rule. In such cases they are obliged to hand in a personally signed letter to the college authorities before ten the next morning.

The results of this strict discipline are not pleasing: it cuts the young men off from the rest of society except for an occasional clandestine visit at a tea-shop. The natural consequence of this is that they are apt to conceive rather curious notions about Japanese society and to hatch all kinds of adventurous plans for reforming it. Their manners are not of the best and specially towards strangers their behaviour is often extremely rude and *chauviniste*.

It is not to be wondered at that the young men found these monastic restrictions and military discipline extremely irksome, and when these rules were first enforced there were many open revolts, as a consequence of which more than 100 students were 'sent down.' It would seem a wiser plan to inculcate self-reliance and independence rather than demand such a humiliating submission, for the steady ones do not need such rigorous measures and the undesirable element will always find ways and means of evading them.

Besides the University at Tokio there is one at Kioto and another at Tohoku. They are subsidised by the State with 1 million, and 250,000 yen per annum respectively. The 200 special schools are attended by about 20,000 students and have a staff of roughly 1,000 teachers. Some of these institutions are supported by the State, many by local bodies and the majority by private individuals. The following have the highest standing in the capital; the industrial school, the schools for foreign languages, for law and commerce, the gymnasium, the art school and the school of music. The old fashioned and inefficient "mixed" schools, where Japanese and Chinese literature were the only subjects of instruction, are steadily decreasing in number and will soon have disappeared altogether. According to Mr. Arthur Diosy ("The New Far East") the school of commerce is the best of its kind in the world. About 12 years ago Count Okuma, Minister for Education, founded an International School of Commerce.

Let me now pass on to the education of women. In the beginning of the "era of reform" the adoption of Western customs soon gave rise to the recognition of the principle that woman was entitled to no lesser a degree of instruction than man. One of the first reforms enacted by the late progressively-minded Emperor was to send a large number of native women to the United States for purposes of study. But naturally it was not possible to immediately, or even soon abolish the ancient traditions regarding marriage and the home. Therefore the new education began by giving women a better training as future mothers and housewives. It was only by degrees that the woman's movement in Japan on the one hand, and the Civil Code of 1890 on the other which conferred undreamt of privileges on the female sex, led to a more liberal system of education one which was to meet the needs of the new age. How urgent this innovation was became more and more apparent with the increase of western culture, which rendered it essential that girls should receive an efficient training for earning their livelihood.

In the "Land of the Rising Sun," as elsewhere, the teaching profession was considered of prime importance in this respect, because many experts pointed out that it was essential to the welfare of school children to be under the guidance of well-trained women teachers. Hence the ever increasing number of training-colleges for future elementary and secondary school teachers, and, as a natural outcome of this, the establishment of numerous secondary ("normal") schools for girls. Since 1907 the latter have been divided into two courses, the first of which covers four years and only admits girls who are at least 15 years of age, and who can show, either by a leaving certificate or by an examination, that they have a good grounding in elementary subjects. Admission to the second course is only granted to girls who have completed their sixteenth year, and their period of instruction lasts two years. The curriculum of the "Normal Schools" comprises: ethics, pedagogy, Japanese, history, geography, natural history, physics, chemistry, mathematics, writing, drawing, music, Chinese literature, drill, sewing, and domestic economy. The hours per week amount to 31. English may be taken in the first course if desired, while in the second domestic economy and writing are omitted. The latter course may be completed in one year, in which case the number of hours is raised to 34, and history and geography are struck out of the time-table.

Up to 1895 there were only private "High Schools" for girls; the public ones were not started until after that date, and the course lasts either five or six years, as desired. The girls pass straight from the elementary schools into these secondary schools. The following subjects are taught: Japanese, English, history, geography, algebra, natural science, sewing, domestic economy, writing, drawing, music, drill, and, if desired theory of education, manual work and the Chinese classics. The hours per week are 28-30. An Imperial Edict of 1899 directed that every prefecture should have at least one such institution, and that the course should last 3—4 years. According to the last annual report (1909) there were 159 public "High Schools for Girls" with 46,582 pupils, in addition to about 100 private ones with roughly 13,000 scholars. The three-year course was abolished in 1907, and a minimum of four years made compulsory.

As since the beginning of this century a large proportion of girls have been employed in the Post and Telegraph Offices and the Railways, an urgent need was felt for an adequate training to prepare them. So far this has been done by private special schools, but the Government is contemplating taking over this work and is, meanwhile, doing its utmost to encourage a more liberal education for girls. Japan's victory over China in the war of 1894 was to a certain extent thought to be due to the influence of the wives, and mothers, and the time was considered ripe for granting them greater facilities in matters of education. A "university" was therefore opened at Tokyo in 1901, the scheme for which had been laid down by the famous educationist Naruse in the year 1897. His aims were : (i) To develop the intellectual and physical powers of the girls as well as to form their character, all with a view to training them for practical life. (ii) To foster all womanly virtues, to bring out the individuality of girls, and to give them all necessary knowledge for their future calling as the wives and mothers of the nation. (iii) To stimulate their patriotism and train them to be useful members of society.

In reality, however, this "University" is, at least at present, nothing more than a "college," consisting of four separate divisions and providing a three years' course. The subjects taught are : theory of education, English literature, general literature, domestic economy. There is a preparation class for each division, lasting one year. A six-standard secondary school, resembling the English Grammar Schools, is worked in connexion with the college proper, as well as a practising school and a hostel. All the pupils are obliged to live at the latter, with the exception of those who reside with their parents in Tokyo ; they have themselves, gradually to perform all the branches of household work in order to become proficient in these matters. Great importance is attached to this system, for it is thought to go for towards developing in the girls the moral qualities of self-denial and a friendly spirit, as well as a sense of social obligation and responsibility, independence and self-reliance. In 1909 there were 383 women students, of which 157 were married. These are most astounding figures.

"Special" schools for girls have also begun to play a very important part in educational organisation of Japan. According to the newest official statistics there are 300 such institutions with 10,000 pupils. There are cookery, needlework, silk-weaving and dyeing schools, as well as a medical college with about 300 students, an Academy of Music, a midwifery course, one for nurses, etc.

The "Peeresse's school" is a remarkable institution; it was founded by and is under the control of the Dowager-Empress. Daughters of wealthy and respected citizens are also admitted. In the year 1910 out of the 614 pupils 277 were of the middle class, and 8 were Imperial princesses. Instruction is provided for all ages; thus there are a Kindergarten, a lower school a middle school, and an upper school course. Mention must also be made of the "Issen Yogakko" (practical school). This is a private establishment for 800 girls, and the principal is Mrs. Shimoda, a former mistress of the "peeresses' school." It consists of three divisions: a high school, an art school, and a school of domestic economy. Recently a special department has been added for Chinese pupils who are trained as teachers for Chinese schools at the expense of the Chinese government.

It will be clear that, considering the short time, a great deal has been done for the education of women and the State would have accomplished even more, if many of the educational authorities did not look askance at the rapid evolution in their special sphere. They do not at all approve of the assurance and assertion of the new generation; the bygone modesty and reserve was more to their taste. Curiously enough it is just the younger authorities who, though holding radical opinions in other matters, take up this old-fashioned standpoint, whilst the older statesmen, like Okuma, Shibusava, Morimura, etc., strongly advocate a higher education for women. They admit, it is true, that the modern girls' schools are often superficial in their teaching, and are apt to leave family life out of account; but their opinion is rightly that the remedy lies, not in limiting and hindering, but rather in expanding, improving and deepening the schemes for women's education. And indeed, the fact that the emancipation of Japanese women is showing such rapid progress, will make it imperative for the Board of Education to do all in their power to assist the women by granting them greater and greater educational facilities.

In 1909 Japan had roughly 36,000 schools of various kinds with a staff of 120,000, and 8 million scholars of both sexes. A number of public libraries have been opened in various towns; the largest in Tokio has 360,000 books. The Government takes a special interest in furthering the technical branches of instruction. It is worth while remarking here that no religious teaching of any kind is given in Japanese schools; a system of "Bushido" (ethics) forms the basis of all intellectual and spiritual teaching.

The plan of sending students over to European and American colleges for the purpose of studying western customs and conditions, for which Government pays the expenses, is an excellent one.

As regards the control of educational matters, this is managed by the Minister for Education assisted by a Committee ; the latter is composed of presidents of the universities, headmasters, and several doctors. Since 1890 every district, every large town and every province has had a school inspector. They are appointed by examination and are obliged to have taught three years at a Government school. Every community has its own schoolboard.

At the commencement of the "period of reform" the Government was naturally obliged to solicit the services of a large number of foreigners to organise the new schools. Thirty years ago the proportion of Japanese to foreign teachers was still about equal. But at the present time the latter are seldom found on the staff of a Japanese school, as the numerous "Normal Schools" *i. e,* training colleges (80 in 1911, with 17,000 men and 7,000 women students), established by the Government turn out a sufficient number of competent native teachers of both sexes to supply the need. The training period lasts four to five years. The students on entering must be 18 years of age ; they are supplied by the State or province with board and lodging, books and so on, and even with pocket money. In return they bind themselves to teach at Government schools, the men for 10 and the women for five years. There are two residential institutions at Tokio, each consisting of three divisions, where the staff of the above mentioned training colleges (Normal Schools) are prepared for their work; the one is for men and the other for women. A practising elementary school and Kindergarten are attached to them, as well as a splendidly equipped educational museum. This latter building contains some 16,000 objects, is visited by over 70,000 persons annually, and costs the State about £300 per annum. It is the most remarkable institution of its kind in the world.

In order to appreciate fully the magnitude of the task of building up a Japanese system of modern Education it must not be forgotten that the modern educational organisation of European nations is the outcome of a gradual development, which has covered a period of several centuries and is based on the varied and wide experience of many generations, whereas Japan has accomplished the same thing in a remarkably short space of time through the intelligence and sheer force of will of her statesmen. The loving care and unflagging energy displayed by this eastern nation in that undertaking and the financial sacrifices made for this purpose are a shining example to many a great western nation.

It is a severe tax on the children having to learn Chinese writing as well as Japanese ; for Chinese writing is very intricate, and there is the additional complication that written Japanese and the current speech differ very considerably, the former having become largely Chinafied. Three societies have been formed to try and mitigate these difficulties: the first advocates abolishing the Chinese writing and retaining only the Japanese; the second wishes to replace the Chinese and Japanese alphabets by the Latin, whilst the third would remodel Japanese writing by way of reforming the decadent language of the country. It is impossible to say which of these three methods will attain the desired end; meanwhile a Royal Commission has been appointed by the Government years ago to inquire into the matter.

In conclusion we would add a few words from an educational standpoint, of a very instructive Japanese children's game, called "i-ro-ha karuta" (a game of proverbs with cards). Whilst western children gain a merely incidental knowledge of proverbs from hearsay, without as a rule understanding their real meaning, and often apply them in a very naive and comical manner, the children of the East become acquainted with their proverbs in their games. The favourite one for children of from 4—8 years of age is "i-ro-ha karuta", whilst the older children prefer "Hiyaku-ninshu" (100 selected cards of poetry). This latter game, played mostly at New Year, affords the youngsters above eight years much pleasure and mental stimulus. Two packs of 47 cards each are necessary for the "i-ro-ha karuta" game, for the Japanese alphabet has 47 letters The one pack consists of artistically illustrated proverbs and each card bears one letter (kana) of the "i-ro-ha" (alphabet) in the corner; the proverbs themselves are printed on the other pack. I-ro-ha karuta can be played in two ways. According to the rules of the first the cards must be laid in alphabetical sequence on the table or on the floor; the children sit round in a circle, and the most intelligent of them, or an adult, shuffles the other pack well and then reads out the 47 proverbs. Every player then tries to get hold of the corresponding picture cards. Whoever has the most cards at the end of the game is the winner and gets a prize of fruit or a piece of cake. The second method is as follows: the picture cards are dealt out equally amongst the children, then the proverbs are read out, and the player who gets rid of his cards first is the winner and gets the prize.

The first way of playing this game causes much merriment. Laughing and shouting the little ones try to grab the picture cards, and it all depends on the skill of the players as to whether they get hold of the right one or not. This is a pleasant way of teaching even the tiniest children both the alphabet and the best-known proverbs. It must have been a Japanese Froebel who invented this charming and instructive game, and it could only be to the advantage of our children if we were to introduce it into our occidental Kindergartens and nurseries. It should not be difficult to adapt it to our own alphabets, and proverbs, and all parents who desire that their children should be intelligently and pleasantly occupied, should do so. Good illustrations on the cards would do much towards developing a taste for art in the children.

REVOLUTIONARY FRANCE AND ROMANTIC REVIVAL.

By Mr S. AMBRAVANESWAR.

AT the threshold of the period of Romantic Revival in English Poetry the majestic figures that meet us are those of Wordsworth, Byron, Shelley and Keats—poets whose life-story is as romantic in one sense as their poetry is in another. It is alien to our purpose here to examine the abundance of romance or the intensity of tragedy in their lives. Who does not know the romance of their life and death ? Moreover, did not one of them express a conviction born of personal experience when he wrote.

Most wretched men.
Are cradled into poetry by wrong.
They learn in suffering what they teach in song.

But it is not as men but as *poets* that they concern us and as poets of an age exceptional alike in character and achievements.

The Romantic period, we are considering, comes in point of the freshness and fervour, the vigour and variety of its literary output next only to the great epoch which lies between the youth of Shakespeare and the age of Milton. Both periods alike were the products of historical circumstances acting on the intellect and imagination of great thinkers ; both periods alike witnessed momentous national upheaval. The sublime flight of Elizabethan poetry was sustained by an age when sectarian conflict was hushed, as it were, into patriotic combination against Spanish aggression. The Second Romantic period was shaped above all by equally tumultuous circumstances ; for, it was the outcome of the French Revolution, rather of the thoughts and sentiments which precipitated that revolution. Unbounded hope was inspired at the commencement as unutterable despair created at the close of the revolutionary movement in France. The minds of thinkers on the other side of the Channel were anxiously set on the progress of the ferment and the effect of the ultimate reality which belied the ardent expectation, varied in its manifestation with the temperament of the poets we are studying.

But similarity of the two Romantic periods in these respects need not delude us into a conception of their complete identity in all respects. There is all the difference in the world between the Elizabethan Age of action, freshness and enthusiasm and the

Words-worthian Age of introspection, self-consciousness and revolution. Before entering on an estimate of the work and influence of the great poets of the Romantic Revival it is important to define Romanticism itself and distinguish it from the other literary tendency classicism.

Generally speaking, Romance is associated in our mind with something unreal or exceptional, with richness of colour and wide reach of imagination. It is thought of as producing an illusion by the artistic exercise of inventive faculty and as depicting the larger, nobler and higher aspects of humanity. Romance has exercised and will exercise subtle fascination on our mind so long at least as human nature remains what it is. The romantic element is wrought into a vehicle for the perceptions of poets and novelists and the excellence of the vehicle depends on the temper of the material. The *true* poets or novelist detaches us from the real world in order to restore us to reality at a higher point and we have heard it said that the romantic world is in a sense a world of reality. The glory of placid lakes and vernal woods, the dignity of childhood and manliness, the play of bright unfettered fancy, the presence of a sense of delicious mystery, the conception of Nature as the voice of God; these are some of the characteristic subjects of Romantic poetry which stands in sharp and striking contrast to Classical Poetry with its artistic sobriety, exquisite harmony, chiselled grace and eclectic glamour.

Throughout the course of English Literature there can be discerned the supremacy of the one or the other literary spirit. The Classical School habitually regarded the Romantic Poet as a breaker of the golden image of Poetry, while the Romantic writer accused the Classical poet of mistaking a rocking-horse for Pegasus. But this difference in the choice and conception of subjects can by no means help us to determine precisely the close of one tendency and the commencement of the other. It is almost a truism to say that in the light of Evolution it can not be decided where definitely the mineral life ceases and the vegetable begins, or the vegetable ceases and the animal begins. So is it with the development of Literature; sharp divisions have no place in it for the thoughts and sentiments of one period pass into those of another and attain fulness of expression only long after the stage of transition. Thus had the dim twilight of Romanticism been more or less fully reflected in the poetry of Thomson, Cowper and Burns before the effulgent Sun of Wordsworth appeared clearly above the horizon.

Let us now consider the one circumstance which above all else induced and explained the marvellous fertility of the Second

Romantic Period. As an illustration of French influence on English Literature, the share of the impulses and aspirations of Revolutionary France in moulding the course of English Poetry can hardly be over-estimated. The atmosphere of France was seething with revolutionary elements; the apotheosis of the Past proceeded from an abhorrence of the Present; Rousseau's conception of a State with the watchwords of Liberty, Fraternity and Equality found a wide and deplorable acceptance. The English spirit caught the contagion. It was not, however, social or philosophical ideas that were transformed through the influence of the Revolution; the swelling tide of the modern mind which elsewhere toppled down the time-honoured edifice of political institutions could only serve to bear aloft—so to speak—a class of "dissenters" in English Poetry who discovered truths, committed exaggerations, allured and alienated thoughtful minds by the novelty and audacity of their theories. English revolutionaries in the realm of Poetry detested the insipidness and conventionalism to which the literature of the previous age had descended—They advocated "A return to Nature" and asserted the freedom of individual imagination. To them the ferment in France was not merely *territorial*; it represented the aspiration of humanity itself for peace, equality and brotherhood. The French Revolution, they fondly believed, would open up a new heaven and a new earth and bring them nearer the realisation of the glorious millennium.

How far the issue fell short of these expectations, it is the painful duty of the historian to indicate. The French Revolution proceeded apace; it passed through many phases; it saw the reign of terror and the horrors of the guillotine; it ended in blood and smoke; it raised military despotism on the ruins of monarchy—The golden vision disappeared; thrilling hearts were cooled into despair. This disappointment in its effect on the poets of the Romantic Revival displayed itself in diverse ways; it converted Wordsworth into a philosopher, Byron into a rebel against Society, Shelley into a revolutionary idealist and Keats into a sensuous materialist. Again, the disenchantment brought about the divorce of poetical imagination from political action and the assertion of the rights of individual will and opinion. In short, the French Revolution was the melting-pot of Romantic Poetry which took the shape of the mould into which it was poured and the mould in this case was the individual temperament of the English Poets.

In the realms of Poetry and of Politics, novelty and naturalness were exalted to the dignity of a creed and the spread of these new ideas favoured the experiments of poets and politicians. The classical principal lost its hold on the Art of Poetry; Wordsworth's theory of poetical creation marked the new lines of departure; the Lake School preached a crusade against poetic diction and pretentious subjects; "Peter Bell" and the "Idiot Boy" were to supersede kings and queens as subjects of poetry; there was to be no timid regard for finished structure and felicitous phrase. True sentiment and not sham respectability should make the beauty of a subject; noble emotion, not notorious rhyme, should make the beauty of poetry. Great ideas, it was forgotten, should be enshrined in words as great as they; "a mould of common clay can not finely hold a glowing precious metal." But such were the doctrines and standards placed before the Lake School of Poetry. No wonder that there were found some writers who vehemently denounced the new school and resented the vandalic mutilation of the golden statue of Poetry. The Lake district was considered an appropriate quarter for the so-called poets who diluted their poems with plenty of water.

But this decrial need not blind us to the merits and services of the poets who led the way back to Nature and freed poetry from the trammels of convention. Wordsworth, the head of the Lake School, was among those ardent spirits whose imagination was fired by the glorious possibilities of the French Revolution. He described amid the blood and smoke of that revolution principles and aspirations which filled him with the enthusiasm of humanity. But when the Revolution issued at last in a tyranny worse than what had preceeded it, Wordsworth, like his own "Solitary," retired from a world not moving to his mind and sought in Nature a source of power, strength and consolation. Wordsworth, the revolutionary, became Wordsworth the philosopher to whom the world turns not for frivolous amusement or aesthetic satisfaction but for contemplative quiet and spiritual comfort. He found in the ordinary language of men a medium for the expression of deep truths suggested by the meanest object that existed in this planet; Nature he conceived to be a *living* influence calming and inspiring us every moment of our lives. To him, as he says,.........................

> "The meanest flower that blows can give thoughts.
> That lie too deep for tears."

The controversy raised by Wordsworth's theory of poetic diction and treatment has not yet been fully allayed and it is extremely dubious whether critics of Poetry can ever be brought round to the belief that there is no essential difference between the language of

Prose and metrical composition. The mission of Wordsworth consisted in the interpretation of Nature and the exposition of the poetic philosophy of religion. To Wordsworth Nature was Thought; to Scott Nature was Landscape; to Byron Nature was a mirror reflecting his own moods; to Shelley Nature was Love; and to Keats Nature was Beauty. And this love of Nature nourished in Wordsworth the love of Man so much so that he regarded poetic faculty as the essence of human nature. Every man then was a Poet!—This sounds strange indeed; for, have we not been educated into the belief that Poets are *born* and not *made*, that if we are not poets, well our fathers are to blame?—The Poet may not be expected by us to possess all those qualities and qualifications claimed for him by Imlac in *Rasselas*; but he represents to us a being gifted with a vision denied to average humanity. If to be a poet means to be a Homer, a Virgil, a Kalidasa, a Bhavabhuti, a Shakespeare, a Milton, then assuredly poets are *born* and not made. But we can all be poets in a greater or lesser degree according to the conception of Wordsworth to whom the poet is a person that understands the life of Nature. And we have and are free to have our own view of Nature as of human life.

Again, Wordsworth derived lessons of hope and strength from the very silence of Nature; to him sight was sound and silence was speech. A "noiseless" noise is unthinkable even in the most delirious moments of our prosaic lives. But not so with poets, prophets and philosophers. We need not be shocked to think that sound could be generated in the heart of solitude. Did not Keats refer to

A little noiseless among the leaves.

Born of the very sigh that silence heaves?

Did not the cynical Byron feel it when he wrote:—

Not a breath crept through the rosy air

And yet the forest leaves seemed stirred in prayer.

Man, then, to Wordsworth was an index of delight and Nature a living force whose impulse could be communicated by lovely hills, valleys, star-bespangled heavens, vernal woods and even the meanest flower. There is in his poetry nothing of the fine etherealism of Shelley, nothing of the passionate intensity of Byron, nothing of the lyric sweetness of Keats, but there is in it a haunting persuasiveness, a subtlety of thought, a gentle flow of poetic philosophy like that of the rippling summer-wave.

The next figure that emerges is Byron to whom English Literature indirectly owes a debt for having given Scott the signal to retire from poetic pains and pursue fame in the field of fictions. Matthew Arnold, the great poet-critic and critic-poet, made of him the interesting prophecy that "when the year 1900 is turned and the nation recounts its poetic glories in the century just ended, the first names will be those of Wordsworth and Byron." More than a decade has passed since the close of the century and it may reasonably be doubted if the prophecy has been or will be fulfilled and if indeed Byron can occupy the pedestal of which he was deemed worthy.

Whether, after all, the anticipation will be realised or not, it is remarkable that the few admirers of Byron should find in it a matter for jubilation, while his many luke-warm readers should be confirmed in their belief that prophets are the most misleading of mortals. The platitudes of criticism are common and plentiful and the literary Mrs. Grundy is not always impartial in the distribution of her favours. It is a tremendous saying of that tremendous man in Literature—Walter Savage Landor——"We admire by tradition, we criticise by caprice". Moreover, there is another factor to be reckoned with. Great are the changes wrought by the whirligig of Time. It would be unnecessary to mention any names which, once honoured, are now relegated to oblivion; it is easy to make a catalogue of books which, once eagerly read, are now suffered to encumber the dusty shelves in public libraries and to ruminate in solitude over the untoward fate that has overtaken them. It was this fact that Lord Roseberry had in view when he propounded the astounding suggestion that the "dead" books in libraries should be buried for the peace and happiness of the literary world. Obscuration is the Nemesis of reputation easily achieved. Byron is less esteemed by posterity than he was by his contemporaries and even in life he enjoyed greater celebrity on the Continent than in his own country.

Lofty contempt, intense passion and obtrusive personality were the sources alike of Byron's strength and weakness; he was essentially a poet of conflict who becomes an anachronism in times of peace; he was in truth a Catiline who dashed himself against national sentiment and shared the miserable end, if also the marked heroism, of the great Roman. It is interesting to remark that early in life Byron introduced into his conduct the violent imagination and rebellious spirit which characterised the man and his work. While still in his petticoats, he was scolded by the nurse for having soiled a new frock whereupon the young Byron got into a frenzy, seized and tore the garment into shreds and, like a rock, stood gloomy and motionless before the storming nurse so as to set at defiance her wrath with more effectiveness and greater pertinacity. No wonder that in maturer years Byron's literary judgment shrivelled up into a depreciation of all living critics and his politics simplified itself into a detestation of all existing governments. Byron must be regarded as indeed the illustrious representative of the Romantic School in English Poetry, though he had little sympathy with the relentless monasticism of Wordsworth or the lofty idealism of Shelley. He did not join the Lakists in their abhorrence of classical grace; he was, on the contrary, imbued with a partiality for beauty and elegance of language. His poetry is transfigured by the blending of thought and action, of conflict and contemplation. An intolerance of existing society, a revolutionary craving for independence, an ardent imagination subdued to intellect, the Napoleonic element in his nature; all these personal characteristics are mirrored in his poetry with the same clearness and perfection as are his pictures brilliant pictures—of Man and Nature, calm and tempest of Ancient Greece and fallen Greece, of alternate gleam and gloom, of the majestic peak and the mysterious ocean.

If Byron in his utter dissatisfaction with existing society represented the destructive side of a revolutionary movement, there was another poet, rather, a spirit untrammelled by flesh who like Arid loved to soar in regions far removed from the strife and turmoil of the sordid world. In one of those singularly happy comparisons which touch the imagination and linger in one's memory, Prof. Dowden speaks of the literary movement in England mingling with the current of revolution that rolled onward from France and likens the poetry of Byron to the dark and hissing crest of the tumultuous waves over which hangs in unruffled majesty Shelley's poetry as an iris, a foam-bow of beauty, peace, promise and inspiration. Shelley was the true child of an age of revolution; to his vision there was ever present the rainbow of faith in future possibilities. The failure of a thousand French Revolutions could not damp his enthusiasm nor could it make him suspect that he was pining for Utopias existing only in a glowing poetical imagination. This transcendental nature of Shelley is conceivably the cause of much of the injudicious criticism passed on his poetry. No wonder that to some Shelley seems "an ineffectual Angel beating in the void his luminous wings in vain," while to others he appears a perfect singing god—a poet beloved beyond and above all others. The kindly tribute which the

Gentleman's Magazine could pay to his memory was thus ingenuously expressed "Concerning the talents of Shelley, we know no more than that he published certain convulsive caperings of Pegasus labouring under colic pains: Shelley is a fitter subject for a penetentiary dying speech than a landing elegy, for the muse of the rope rather than of the laurel", while to some it seemed that, so long as mankind survives, Shelley also will survive; for his voice is of the winds and waves and perhaps more deathless than all these and perishable only with the perishing of the human spirit.

Can opinion be more sharply divided, can extremes of criticism proceed further? Matthew Arnold attributes to Shelley the incurable fault of *unsubstantiality*; he presumably finds in his poetry no "criticism of life" according to his favourite criterion of literary judgment. Criticism of life in his poetry, there is indeed none; and Shelley may well remain a poet despite this drawback; for, we shall be quite content to seek elsewhere for a criticism of life, if indeed life is in so sore a need of severe criticism. "Other poets may have equalled Shelley in many qualities of lyric poetry, in tenderness, in poignancy of pathos, in mastery of the elegiac note; but for exuberant splendour of imaginative diction, for the flight of the Eagle as distinguished from that of the Lark, where else in all poetry shall we find his peer unless we hark back to the Theban Eagle and the crowning glory of Greek Song". As long, then, as idealism is of the essence of human nature, as long as noble thoughts moving harmonious numbers can exercise any fascination, so long will Shelley be loved and admired for the ebullience of his enthusiasm, for the ethereal quality of his imagination, for his melody melting with emotion, for his idealisms of moral excellence and, above all, for the glimpse the millennium which he afforded to humanity—a millennium to which he himself looked forward with courage, confidence and optimism. Never was a greater truth enshrined in nobler harmony than when Shelley says:—

The One remains, the many change and pass.
Heaven's light for-ever shines, Earth's shadows fly—
Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity
Until Death tramples it into fragmen

With what striking vividness and resistless force, with what poetic witchery and prophetic fervour is the truth brought home to us that the human colouring distorts the divine image and that *Unity* persists amid the phantasmagoria of mortal experience. It is sad to reflect that in the elegy on Adonais, called forth by the untimely death of Keats, Shelley with prophetic instinct expresses a deep consciousness of the doom that was awaiting him.

Let us now pass from the writer of the "*Adonais*" to the subject of it. The grave of Keats bears the inscription. "Here lies one whose name was written in water." Is it not rather that his name was written in the water of Life, his fame carved out in the rock of Eternity? His untimely death was supposed to have resulted from the rancorous severity with which his "*Endymion*" was criticised in the "*Quarterly Review.*" Whatever the cause—and we need not enquire into it now—it is certain that through his early death English Poetry sustained a loss well-nigh irreparable. Keats was an inspired and inspiring poet—a true romantic in his love of Nature through which he discovered the principle of Beauty. If Wordsworth derived lessons from the meanest flower, it may be said that to Keats every object embodied beauty of some kind. Keats brooded over Beauty; he exalted it into religion; to employ a figure, less poetically superb but more mathematically precise, his formula was the Equation of Truth and Beauty. Nowhere is this principle more clearly set forth than in the concluding lines of his "*Ode to the Grecian Urn.*"

"Beauty is Truth; Truth Beauty—that is all ye know on earth and all ye need to know." With him poetic imagination and artistic insight are supreme. His poetry forms the meeting point of the Celtic and Hellenic elements in Literature; knowledge of the inmost workings of Nature crystallises into the personification of her forces. To Keats the song of a Nightingale shows how unchanging Beauty is in the midst of ever-changing human conditions and the fine, familiar lines expressing this "vast" idea bear witness to the deep insight and delicate imagination of the poet:—

Thou wast not born for death, immortal Bird,
No hungry generations tread thee down.
The voice I hear this passing night was heard
In ancient days by Emperor and clown,
Perhaps the selfsame song that found a path
Through the sad heart of Ruth when, sick for home,
She stood in tears amid the alien corn.
The same that oft-times hath charmed magic casements, opening on the foam
of perilous seas, in fairy lands forlorn.

We have thus seen how on the eve of the French Revolution the ideals of Liberty, Fraternity and Equality were abroad, how the love of simplicity, of Nature and of Man was intensified, how the atmosphere of unbounded hope affected great thinkers on the other side of the Channel. The Revolution indeed ended in blood and smoke without inaugurating any era of freedom, peace and brotherhood. But the disenchantment produced by its failure worked on the minds of the English poets of the Romantic Revival with results which varied with their temperament but which had one main feature in common, namely, the desire for novelty and naturalness, the assertion of independence of imagination and the dissociation of poetical creations from political conditions. The disillusionment drove Wordsworth to communion with Nature from which he derived his poetic philosophy. It stirred in Byron a contempt for existing social conventions which found expression in his intensely passionate poems. It fired the idealistic imagination of Shelley who, scanning the horizon, saw the first gray streaks of the dawn of a Happy Future for the world. It strengthened the faith of Keats in a principle of Beauty ruling and regulating all Nature. Such was the result on English Poetry of the French Revolution, or preferably of the ideas and sentiments that produced it, or still more preferably of the failure that attended it. In conclusion, this period of Romantic Revival must be reckoned among the most fertile in English Literature coming, as it does, next only to the glorious Age of Spencer, Shakespeare and Milton.

WOMEN AND HINDUISM.—II.

By Mr. E. M. WHITE.

THUS from these varying scriptures, which have been reflections and moulders in turns, can be gathered something of woman's position in Hinduism; the Epics give us ideals, while Manu depicts custom. For side by side with expression in words there grows expression in attitude, manners, institutions, customs, not only with regard to religion *Per se*, but also with regard to every province of life, and "It is done" is as valuable and vital as "It is written." Therefore the customs of a nation manifest its soul, and, in the wider sense, its religion. Throughout India the supremacy of the mother is the dominating factor in the value of womanhood. Sasthi, the goddess of mothers, is worshipped, and the worship passes to the mother. She is head of all and rules a home that contains many families, for the sons bring their girl-wives to their own homes instead of forming a separate one. The mother is head, and this in virtue of service to all. The tie between mother and son is a beautiful and strong one; there is no other to be compared with it. He renders her obedience and reverence even though he be a grown man. Of course the mother's authority is sometimes abused and in her hands lies the happiness of the sons' wives. But her influence extends far beyond the walls of her home though she herself seldom leaves it. What that influence will be when the woman is educated and realises her wider responsibilities is incalculable; and it may come about that India, in that land of thought and feeling, whose very plants breathe out devotion, women will awake to a consciousness of their present position and pass on to the realizing of a nobler one, without the transition stage when all the talk is of wrongs, and all the blame is placed on men. There *are* wrongs but the blame, if blame can be attached to conditions that are fought as soon as realised, is to be shared between man and woman, on the one for not wanting more from woman than the satisfaction of his desires and the keeping of his home, and on the other for yielding to that demand without withstanding the loss of her own individual qualities. It is not a question of blame, but rather of taking up new duties, and developing sleeping powers. In the gradual age-long evolution of the relationship of the sexes, the various aspects emerge slowly and it is waste of energy and time to blame or grumble. Let us *go on* cries the awakened womanhood, learning from the past, but looking to the future.

Wifehood is almost a religion in itself to the Hindu woman, involving the greatest love and self surrender. Young girls worship Siva and Krishna, and pray for a worthy husband and for the gift of sons. Supreme devotion to her husband is the first duty of a wife, but *his* first love is given to his mother. To his wife he owes tenderness and protection, but there is no equality between them. He is literally her lord and master (*a*); she prostrates herself before him, prepares his food and waits on him while he eats, but touches nothing herself until he has finished. The ultimate harm resulting from such an unequal relationship comes to both of them, man and as well as woman. Master and servant cannot be companions nor reach the full rapture of union which two souls, equal and akin, can

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(*a*.) Yet their marriage service has no promise of obedience from the bride. "Let us live together and take counsel of one another," says the bridegroom; and "By taking these seven steps we become friends."

attain. The man cannot realise all that a woman's friendship in addition to passion, all that her mind in addition to her heart, can give ; the woman's innate capacities are crushed down by the false idea that man needs but one thing from her, and it is her duty to supply that and no more.

But in many ways the Hindu wife shows independence of character, courage and firmness ; her subjection to her husband does not necessarily imply weakness. Her economic status is fairly independent, for her marriage portion is her own, as are gifts from kindred and ornaments and jewels. None of these may her husband touch (*a*). But wifehood in India is thought great according to its giving, not to its receiving or possessing. In fact the wife is sometimes asked to give even a share of her husband, for if she is childless for seven years he may *with her permission* legally take another wife in order to leave a son to succeed him. The sense of family obligation often causes the wife to agree, and even to help to choose the second wife. Mr. Ramsay Macdonald quoted the instance of the present Maharani of Gwalior who is childless ; whether her husband will ask, or she will give, permission for another wife is unknown, but it is a living instance of a sorrow peculiarly Indian whichever course is taken.

The practice of early marriages and female infanticide are closely connected, for each is adopted partly on account of the disgrace attaching to parents whose daughters are unmarried. There are usually rejoicings at the birth of a son, but condolences when a daughter appears. A son can conduct his parents' funeral ceremonies and thus give their souls' entrance into heaven, and he is a promise of support for old age ; but a daughter has to be married and much expense is laid out on the ceremony. The reverence paid to mothers and the comparative indifference to sisters and daughters is a curious contradiction. Early marriages are responsible too for some of the woman's subjection, for the girl has no time to realise herself or think out any problems either in her own life or the world around, before she is immersed in a household where all her duties are ready, and little initiative is required. To love her husband, whatever he is, is her vocation, and if she loves it is fatally easy for her to obey, and so she falls into the sin of yielding to the greatest pressure and stifling any dawning instincts of unconventionality. This may account for the pathetic look in the features of Indian women.

But in considering the relative positions of girl and boy, husband and wife, mother and son, man and woman, only a very general conclusion can be given. The play of character must be allowed for, as individuality can always make itself felt, and the subjection of woman in India, as indeed everywhere, is due as much to her acquiescence as to man's domination. Rebels have suffered, but the great mass have followed the line of least resistance, and their condition will continue until they themselves resolve it shall cease.

It is the widow whose position is of most interest and tragedy, and whose fate in the future will be most changed. A widow may not marry again (*b*) even if she has never seen her husband before he dies. All her ornaments and jewels are taken from her and she is expected to live henceforth a life of self-denial and

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(*a*) Compare the position of the Englishwoman before the passing of the married Women's Property Act.

(*b*) According to Tacitus widows were forbidden to remarry in early Teutonic tribe.

asceticism. The widow's sad life shows in a concrete form the underlying idea as to woman's use in the world ; she is there to satisfy a man, she cannot marry again, therefore why be beautiful, why dress well, why indeed live at all ? A modern Indian poet, Sarojini Naidu, has a pathetic lament in her last book of poems.

What longer need hath she of loveliness
Whom death has parted from her lord's caress ?
... ...
Shelter her shining bracelets, break the string
Threading the mystic marriage beads that cling,
Loth to desert a sobbing throat so sweet.
... ...
Divest her of her asure veils, and cloud,
Her living beauty in a living shroud. (*a*)

And the same sweet singer, in a lament voiced by Lilavati causes her to say :—

For my sad life is doomed to be a lay
Ruined and sere like sorrow-trodden grass
My heart hath grown plucked by the wind of grief,
Akin to fallen flower and faded leaf
Akin to every lone and withered thing
That hath foregone the kisses of the spring. (*b*)

But strangely enough it is in this condition of widowhood that many a woman finds scope for her energies, and an outlet for activities that might be stifled in a home. The widow turns her thoughts and powers to things unknown and uncared for by a wife and mother. Several become nurses or teachers ; those who become regents of property on the death of their husbands show such great business capabilities and practical ability, that a saying has grown to the effect that an encumbered property "needs a widow's nursing" in order to relieve it. Nearly all the Indian women famed in history have been widows : Lilavati, a famous mathematician of the 12th century to whom her father, Bhascara, dedicated the first treatise on Arithmetic possessed by the Hindus ; Chand Bibi who defended Ahmednagar against Akbar and was killed in 1599 ; the Ranee of Jhansi fought against the British in defence of her State during the Indian mutiny and was the only native ruler who defeated them, though she was finally killed in battle ; the Mahratta Queen of Indore—Ahalya Bai noted for her public works ; and the list might be extended indefinitely. As intellectual centres for women some widows might be compared to the abbesses and nuns of mediæval Europe ; while as teachers, nurses, helpers of various kinds they correspond to a certain degree with the unmarried "citizen" woman of our own times. But one tragic result of the enforced isolation of widows, many of the young, must not be overlooked. The death of a husband does not permanently atrophy the power of loving, and it does often render the widow economically dependent, as well as without interest in life if she be childless. Such circumstances as these are not seldom the cause of the woman either forming relations with another man, that are legally wrong but may be morally right ; or earning her livelihood by prostitution. And for this the system is to blame more than any innate depravity, for could the women remarry their lives would run in very different currents.

(*a*) From The Dirge, a poem in *The Bird of Time.*

(*b*) From Vasant Panchami, a poem in *The Bird of Time.*

It may be concluded that widow re-marriage and the abolition of child-marriage(a) are two of the coming reforms in India ; they will come gradually through the changing ideas and desires of both men and women, through rebels and struggles, as well as through the quiet growth of a different attitude attending a wider education. At present it is but rarely that companions in age and education come together, at present a cultured man can only find his peer among widows, and marriage with one means social ostracism, for a widow may not breathe the name of another man. As the girl becomes more educated, however, her girlhood will of necessity extend itself, which will be to the benefit of herself and her future husband.

The practice of Sati (b) (Suttee or widow-burning) needs some consideration, but its origin is unknown. There is no mention of it either in the Vedas or Manu, though the story of Madri, wife of Pandu, who became a Sati (faithful or devoted wife) is given in the Mahabharata. The custom may have been borrowed from the Scythians, by whom it was practised, according to Herodotus (c). It seems to have prevailed in India as early as Alexander's invasion (about 325 B. C.) from the accounts of Strabo (d) who speaks of a tribe in the Panjab which made a law that wives should be burnt with their husbands in order to prevent the men from being poisoned by the wives ! The underlying reason is probably a nobler one, and might have arisen through the idea that there is a mystic union between the souls of husbands and wives (e), and therefore the wife follows her husband into the unknown in order to continue her devotion to him ; and imbued with the idea that she lived only for him, the widow would feel her life was ended with that of her husband. The first authentic account of Sati in Hindu writings occurs in the early part of the 12th Century A. D. The daughter of a king, and wife of the last Hindu king of Delhi followed her busband, who had been slain by Mussalman invaders, through this fiery gate ; and this in the days when princesses chose their own husbands.

It has been supposed that the intense hold of the practice on the Hindu mind is due to the misinterpretation of a phrase from the Rig-Veda ; and to the perpetuation of the idea in later sacred writings. Max Muller says "This is perhaps the most flagrant instance of what can be done by an unscrupulous priesthood," and he regards it as a *wilful* mistranslation. The whole elaborate funeral ceremony seems to bear out the hypothesis of mistranslation, *e.g.* when the wife lies north of the body of her husband she is raised up by a relative who says : Rise up, O woman, come back to the world of life ; thou art lying by a dead man, come back. Thou hast sufficiently fulfilled the duty of wife and mother to the husband who wooed thee and took thee by the hand.

(a) Mrs. Besant made a powerful plea against early marriages at the Universal Races Congress held in London, July 1911.

(b) The name is that of the wife of Siva who burned herself at Jvala-Mukhi in the Punjab. It is one of the four Hindu places of pilgrimage.

(c) Herodotus IV 71. He also describes a similar practice among the Thracians V. 5.

(d) Strabo XV, 30 & 62.

(e) Of the story of Brynhild who lay down beside the body of Sigurd on the funeral pyre, saying "Nor shall the door swing to at the heel of him as I go in beside him."

But previous to this the officiating priest repeats the following words as the widow walks round the pyre :

Om ! let those women not to be widowed, good wives adorned with collyrium holding clarified butter, consign themselves to the fire. Immortal, not childless, not husbandless well adorned with gems, let them pass into the fire whose original element was water.

But the correct version should be :—

May these women who are not widows draw near with oil and water. Let those who are mothers go first to the altar, without sorrow but decked with fine jewels.(*a*)

The passage—Anasravo namivah su-ratna a rohantu janayo yonim agre (*b*) (without tears without sorrow, let the wives go up to the altar first) is the one where the mistake occurs ; the word " agneh " (of fire) was substituted for " agre" (first) (*c*). On that slender foundation the subsequent admonitions to widows were written (*d*). Thus in the Brahmi-purana can be read the following instructions :

While the pile is preparing tell the faithful wife of the greatest duty of woman; she is loyal and pure who burns herself with her husband's corpse. Hearing this, fortified and full of affection she completes the burning of herself with her husband and ascends to Swarga (bliss).

But it must be remembered in this, as in other cases where much seems to depend on a text, that no texts are sufficient as impulsions to conduct unless there is a corresponding chord in human nature to respond ; and here the chord is woman's instinct of self sacrifice. The importance to her husband's well-being after death, is another incentive to the widow's sacrifice of herself, for it expiates all her husband's sins. It was believed that though her husband had killed a Brahman, broken the ties of gratitude or murdered his friend, her death atoned for any such deed, and she resided with him in happiness for thousands of years. Even comparatively modern Hindu writings urged the practice of Sati, and the priests always recommended it. The relatives considered themselves disgraced if the widow refused, and often resorted to drugging an unwilling woman and binding the hapless widow to the pile. If she had consented, and then in fear and regret receded from the pile, she was considered accursed and defiled ; and the sight has been witnessed of the frightened woman being compelled, by priests or relatives, to complete the sacrifice.

Hindu legislators encouraged widows to burn themselves, though they allowed the alternative of a life of privation. The revival of the custom seems comparatively modern and seems less evident in South India than in Bengal, where, as late as 1817, 706 cases were reported in one year. Perhaps the comparative freedom of Southern India from this form of woman's subjection is due to the fact that here had flourished the old Dravidian civilisation, which was characterised by

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(*a*) Vedic Religion p. 32.

(*b*) Rig-Veda X. 18·7.

(*c*) According to Dr. F. Hall, Raghu-Nandana was responsible.

(*d*) Of the mistranslation of the text Isaiah III —12 " Children are their oppressors and women rule over them" implying that Israel is at a low level because " women rule over them." The correct translation is " Exactors glean them, and extortioners rule over them" and this is given in the Greek Septuagint.

a matriarchate in contradistinction to the Aryan patriarchate. Woman here in by-gone ages was in the ascendant, and the right of inheritance was through the mother. This spirit apparently filtered through to the Aryan invaders.

The English Government practically connived at the practice, for in the Code of Hindu Laws before quoted (*a*) the following passage occurs :—

It is proper for a woman, after her husband's death, to burn herself in the fire with his corpse ; every woman who thus burns herself shall remain in Paradise with her husband 35,000,000 years by destiny. If she cannot burn she must in that case preserve an inviolate chastity ; if she remains chaste she goes to Paradise ; if she does not she goes to hell.

Even years later the Government hesitated to interfere, as widow-burning was enjoined in the Brahma-purana, the Codes of Vyasa, Angiras etc., writers (*b*) who know the country advised a passive permission. However in 1829 Bentinck's law, known as the Sati Act, put an end to the custom under British rule. This Act was passed through the active exertions and moral influence of Ram Mohun Roy, and in spite of some petitions against it (*c*). At the time the Act was passed the average annual number of widows burned in India was 1200, but since 1829 the practice has only been carried on in native states and the last case occurred in about 1880. Thus this strange, inhuman custom has died, though the inner motive spirit which caused it to arise and live, still remains in the heart of the women. But it may be seen that the conception of woman's sphere and purpose had widened when Dayananda Sarasvati (*d*), one of India's later prophets, and a product and exponent of Hinduism, forbade child-marriage and allowed the re-marriage of widows.

One other aspect of womanhood must be dealt with, and that a painful one. The problem of prostitution is more acute in India than anywhere else, and in considering it attention must be given to the different attitude of Hindus towards sexual life. The custom, still continued, of the worship of symbols of the sexual organs is incomprehensible to Western peoples, who fear to face facts unconventionally and openly, and who perhaps do not realise the wonderful spiritual significance that can be given to all the acts dealing with reproduction. Hence it is that the temple prostitution of India and other parts of Asia has received no understanding from most of those who have written on it. But there is an instinct at the back of it, which probably is never felt now either by the women dedicated to the various deities or by the men who visit them, an instinct that realises the pathetic and sometimes tragic helplessness of man in the grip of natural forces, and that desires to serve by relieving him. Perhaps some spirit of this kind originated the custom, which at least has an element of religion, in the offering up of the women of themselves, primarily to a god, secondarily to a pilgrim, and which is not wholly composed of the "wickedness" that shocks disappointed missionaries. This opinion is not an attempt to extenuate or uphold the terrible custom but simply to suggest an explanation of its origin and continuance, beyond the merely economic one.

(*a*) Drawn up for the guidance of judicial officers by the Government in 1776. See p. 17.

(*b*) H. T. Colebrooke and H. H. Wilson The latter strongly disagreed with any interference, as late as 1828.

(*c*) Of the petitions of some slaves against the abolition of slavery, and later, the anti-suffrage leagues.

(*d*) Died in 1883. He was a monotheist and discarded caste traditional mythology, and orthodox idolatry, was hostile to Christianity and honoured the Vedas to be the sole authority of Truth. He founded the Arya Samaj.

One result of the frank facing of sexual facts by all the Indians, has resulted in a total lack of the prudery that is so objectionable in the West. The girls and women of the East do not coquette with men, nor is there any regular "play" between girls and boys. The West can well take a lesson from the East in naturalness and sincerity in sex matters.

Other causes of prostitution in India are the worldwide economic one, due to woman's dependence and underpayment; the many hopeless lives among widows; and the cantonment system where large numbers of unmarried soldier's are supplied with women who are recruited from Indian girls by fair or foul means. This system, directly connived at by the British Government, is a terrible violation of the Hindu spirit towards womanhood, which regards woman as more sacred and secluded than does Western thought.

The seclusion (*a*) of Hindu women dates from the times of the Mohammedan invasions, extending from the 6th to the 9th centuries A. D. It was adopted partly as a means of protecting women from the invaders and partly in consequence of the Moslem rule and influence which restricted the sphere of women. In Vedic, Buddhistic or Puranic periods there was no seclusion of women, and Islam in general has been detrimental to women. In Bombay and Madras where Moslem dominion was not so strong women have more freedom than in other parts of India, while in the Malabar district, where Mohammedanism scarcely penetrated women's power is much greater, and the regents during the minority of certain kings have often been women. The throne of Bhopal, though an Indo-Mussulman one, is not seldom held by a woman, for the eldest child of the ruler, irrespective of sex, succeeds; the present ruler has written an interesting account of her life,(*b*) and was present at the King's Coronation Durbar, though heavily veiled! A symbolic figure was she, of the progressing woman spirit still fettered by the past.

For countless ages the conditions here sketched have obtained, modified slightly now and again, but in effect the same yesterday and to-day. But to-morrow they will change for the ancient Hindu ideal of womanhood, though beautiful and delicate, is, for the present and future not the highest and best since the environment is changing. The main characteristic of the Hindu woman, her devotion, will always be of vital value to the race, but it needs expanding to their objects without excluding the one now benefitted. Let her but see that social affairs and the nation *needs* her qualities and she will give them freely. Her attitude towards her husband must change; not less of love is required but less submission and loss of her own personality; he should not be her lord but her comrade. Let her but see that this will be to his advantage and still more to that of her children, and she will rise to her full nature. Her subordination is due partly to her own consent; her emancipation will be due chiefly to her own efforts. Her ignorance must cease, and the idea that learning is a disgrace has gradually been crushed. But formerly it was said that only courtezans and prostitutes were at all cultured, and this because they wished to attract men (*c*)! But now there are many high schools for girls, and the B.A. degree has been granted to several women students in Calcutta.

(*a*) The seclusion refers merely to the upper and middle classes. The Indian working women are even less covered than Western women

(*b*) *An account of My Life* by Her Highness Nawab Sultan Jahan Begam, G. C. S. I., G. S. I. E., Ruler of Bhopal. Translated by C. H. Payne.

(*c*) Cf. the Greek Heteræ, and the prevalent notion in Greece that a "respectable" woman was ignorant. It is probable that the education possessed by a "free woman" was prior to her "free love" and only in that condition could she find scope for her nature.

There have been signs of change for some years in India and the deeper study of the religion, *e. g.* in the Vedanta, is synchronous with the stirrings among Hindu womanhood. The causes and needs of change are many, and some of them due to British rule. There is a change in the social sphere somewhat similar to that in England on the introduction of machinery for the carrying on of various industries. A great deal of the Indian woman's occupation has gone; the spinning and weaving is now rendered unnecessary by the importation of ready-made goods from Manchester and Glasgow. This has led to a certain loss of simplicity, beauty and dignity in the homes and dress of Indian women as well as a loss of employment. Loss of employment is leading, as it did in England in the 18th and 19th centuries, to the search for fresh outlets for women's activities, and an ever increasing number of women are aspiring towards more scope for their sex. They do not seek to give less love, but to expand and develop their nature. Thus education is being sought after and obtained slowly and gradually. So far this refers to the middle classes, and great difficulty is experienced in obtaining teachers, and scholars do not remain long for many leave on their marriage. The Seva Sadan Sisterhood of Bombay is also a significant feature for it unites Hindu, Parsee, and Moslem women in philanthropic work, and heralds the union of all India's daughters for the purpose of India's welfare.

There is nothing in Hinduism itself to forbid women from embracing more of life than before, or from influencing the development of their country; for Hinduism becomes what its followers make it. And the spirit of the religion of India, intuitive, brooding, waiting, has much of the essential feminine in it. The very goddesses worshipped in temples, and loved in legends, embody the dream of India's future womanhood, and reflect her aspirations. Ushas, the dawn, gives life and health to all things, and the hymns addressed to her are among the most beautiful passages in the Vedas. Sarasvati, wife of Brahma, the Creator, patronises wisdom and science, and learning is dedicated to her service. Lakshmi, wife of Vishnu, the preserver, is the goddess of fortune, and to her are prayers for happiness addressed. Uma, wife of Siva *(a)*, the Destroyer, represents the energy or active power of the God. Aditi is the only goddess mentioned in the Rig-Veda as mother of any of the gods, and she is the impersonation of infinity. She is the universal all-embracing Nature or Being, and connected subtly with this idea is that of the forgiveness of sins. "Whatever sin we have committed" pray the Hindus, "may Aditi sever us from it." From this picture of Hindu womanhood, embracing all and forgiving all, bestowing life and health, encouraging the growth of knowledge, bringing happiness, and directing energy—doing and being in herself what the goddesses of old symbolised—the individual woman of India can gain inspirations and hope, and bring to her awakening country qualities meet for the vastness of its needs of its future. As the mother in India gives the name to the child so will the woman-spirit of India give the land its ideals of nationality and religion. The future lies in her hand as much as in the hands of men. And we may echo what was read at the first Universal Races Congress (*b.*)

Whatever new developments may now lie before the womanhood of the East, it is ours to hope that they will constitute only a pouring of the molten metal of her old faithfulness and consceration with the new moulds of a wider knowledge and extended social function."

(a) See note 2 on p. 31.

(b) Held in London, July 1911, in a paper on *The Position of Woman* by Margaret Noble.

A CHAPTER IN INDIAN ECONOMIC HISTORY—I.

By Mr S. RANGANATH.

"A man is what he eats," said a German economist. Is it a wonder, then that the Indian is such a poor specimen of humanity? With an annual income of thirty Rupees on the average—it was Lord Curzon who put it at that, and his lordship would not willingly exaggerate the misery of India,—and with the growing demands of the Government and the merchants upon it, how else will it be? If he is a peasant, he has to pay a land-tax which in most parts of India is as high as can be, and in the face of a prospective settlement may become even exorbitant. He goes to his shopkeepers and is told that he should pay more for the necessaries of life. The grain merchant says that there is famine in the land and the price of grain has risen. The clothier complains of a falling off in the profits of his trade—yarn costs more than it used to do and the Sirkar takes away a portion of his produce. Why, he cannot say. He resigns himself to the will of Heaven, which to him is expressed in the demands of Mr. Thomas Browne or Mr. John Jones. And so it runs from mouth to mouth, everybody feeling that the Government could mend matters if it liked.

Vox populi, vox Dei, they say. Even the masses of India speak truth sometimes. No doubt, the voice of God is expressed through other instruments as well, and in these days, often through the mouth of English Civilians. But does it justify such a statement as Mr. Whitby Stoke's, when he said, speaking of the effect of the removal in 1879 of the import duty on cotton. "Of course, the people of India will be wrong; they always must be wrong when they impute false motives to the ruling race?" On the other hand, if they were right for once it was on this very question. At a time of grave financial crisis and in the throes of a famine, the Indian Government advised by (now a baron) Sir Edward Strachey sacrificed the trade of the country, and in particular, the cotton industry of Bombay to party politics in Lancashire. There exists documentary proof to show that this step was not approved of either by the Council of Lord Salisbury the then Secretary of State for India or by that of the Viceroy. Sir Erskine Perry, Sir Henry Montgomery and Sir Frederick Halliday in the former and Mr. Rivers Thomson, afterwards Lieut-Governor of Bengal, Sir Alexander Arbuthnot and Sir Andrew Clarke in the latter have recorded their objections to it in the plainest terms.

It is a long story this—the attitude of our rulers towards our industries. It is a story, too, that few have written about here or in England. And those who have done so are consigned to the limbo of oblivion with a pettishness which itself invests their writings with an air of truth and justice. The historian Mill, Dr. Buchanan the statistician, Mr. Montgomery Martin and others who let in light upon the doings of the East India Company in Bengal and elsewhere are not read at all in these days. Truth has always been unwelcome ; and as in ancient Greece the cup of hemlock was pressed to its lips, in the modern world social and official ostracism is used with equal effect in the work of its repression. One can well imagine the bitter grief and despair of Mr. Dadabhai Naoroji and the late Mr. Dutt in trying to persuade their generation to read the truth written in letters of fire on our national industries—the truth that no sophistry be it even from Sir John Rees, no tongue even of Lord Curzon can controvert. But the days are gone when the people of India were content to live in ignorance of the doings of their Government. There is a melancholy interest attached to our blue-books and reports even though they remind us only of commissions that sat in vain and of intentions that came to nothing.

An article in one of the recent issues of the *Hindustan Review* spoke of trades unions as they might affect the Indian labourer. Did the writer see that he was unconsciously penning the keenest satire on poor India ? Trades Unions ! Why not old-age pensions, syndicalism, strikes and the millennium ? They are equally easy to attain. It is more profitable to inquire what has made these remedies necessary. What brought poverty to the land that from ancient days to those of our great-grandfathers was known to be wealthy and prosperous ? Writers from Bernier downwards have testified to the riches of India. Where are they now ?

Without blaming the Government too much one might say that they disappeared through the jealous economic policy pursued by it for the last 150 years. From the time when Clive and Warren Hastings fought to found a British Empire in India, " unconsciously though " historians say, the same ideas have dominated the rulers. To the directors of the East India Company as well as to their modern successors, Britain has been of prime and India of only secondary importance. Their object in the 18th century frankly avowed and carried into practice survives to this day in the economic policy of the Government. It is not so clearly stated. But that is the fault of an age of which it may be said that plain speaking is not among its virtues. For 150 years then, the English Government have viewed with more or less hostility the industrial activities of our countrymen. No doubt there have been variations in the degree and extent of this hostility, but still it is there. Let us examine this more closely.

At the very threshold of our inquiries it would be better to throw away all mistaken impressions about India. That India is poor and is growing poorer is admitted by all except those who visit our country in the winter, drive about in broughams sight-seeing, dine and loll and sleep in some Anglo-Indian Club and then go home to write a book on India, abusing us poor Indians and cursing us for our ' ingratitude.' We only know where the shoe pinches. What do *they* know of Indian conditions ? Do they know that India has been visited by a dozen famines during the last 30 years ? Do they know that 20 millions of poor, suffering humanity have been carried off the face of our land ? Do they know that millions more are even on the brink of starvation ?

There has been much controversy about the causes of this poverty. It is not due to the growth of population for population in India increases far less rapidly than in many western countries. Further, there is famine and plague lying in wait to restore the balance. Nor is it due to any grave fault in the methods of cultivation, nor to the ryot's carelessness and imprudence. We do not indeed claim for our peasants the resource and pushfulness of the westerner, but Dr. Voelckar has said that all in all they are inferior to none in the world. The Indian peasant is frugal and thrifty and simple and has the accumulated skill of centuries. And surely no one will accuse him of not using better tools and instruments of production; for he pleads poverty. Poverty is indeed the cause and effect of the famine. But such a statement does not in any way help us in our inquiries.

We have often heard from English writers endowed with more imagination and sympathy than shrewdness that the poverty of India is due in great part to the extortions of her moneylenders. We know Shylock. We know enough to vote him an evil and a nuisance when he demands repayment of his loans. But he has his task to perform in the modern world; and if in the performance of it there is much evil mixed with the good, we should, still philosophically endure it. The Indian Shylock is not more usurious than his western brother. But he is of greater importance. Without his help in money or in kind as in the form of seed-corn or drought bullocks, cultivation in India would be at a standstill. Let us not, then condemn the Mahajan unheard.

Another explanation, too, has been sometimes offered—*viz.*, that the area of cultivation has decreased of late. If there is any fact which is most plainly contradicted, it is this. The average revenue-returns of the Government for the last five years and a comparison of the area cultivated at present with that in 1900 will convince anybody of the absurdity of it. Moreover, the high prices of agricultural products prevailing to-day can have a decided tendency only in the very opposite direction.

The real explanation, then, is not increase of population or the imprudence of ryots or the usury of moneylenders or again diminution of cultivation, but something quite different. *The staying power of the Indian peasant has considerably fallen, because the sources of national wealth in India have been narrowed under British rule.* Let us treat the question in greater detail.

The sources of our national wealth are agriculture and manufactures. India in the 18th century had both; to-day she has less of the former than before, and very little indeed of the latter, in proportion to her population and advancement.

That India in the 18th century and for centuries before had been famed for her wealth and prosperity is attested to by the relics of the old regime. Temples and palaces with works of art adorning them arose in all parts of India under the Hindu and Muhammadan rulers, yea, even under the worst of them. Muhamad Tughlak lost a tooth and built a mosque over it. It might have been eccentric, extravagant and even wasteful. But still there it was. Then came the live of the great Moghuls, Akbar, and Jehangir and Shah Jehan and their names line in the works of art they left behind, and shall live as long as and even beyond them, for people will not willingly forget its great benefactors. When shall we see again another Akbar? Never, though the sands of time run back to the primeval gold. For as the poet has it

> "Quo nihil maius meliusve terris fatar donavere bonique divi nee dabunt, quamvis redeant in aurum tempora priscum."

"Nothing more great or good than him have fate and Heaven's grace bestowed on earth, nor will they ever give, albeit the ages return to the primeral gold."

So they went their way acting up to the words of an old Sanskrit poet. "The King is like the sun. He draws from his subjects as the sun draws up moisture from the ocean but only to give it back a thousand-fold." Our critic might point out that they were wasteful and that even under them there were famines and loss of life. To this we shall answer. Yes, they wasted much; but they wasted it in the country itself. The wealth did not go out of it. Famines no doubt there were, but the loss of life was less; for people could save more in those days rough as they were.

Now it might be easily seen that we have in the above statements anticipated two of our problems. They are the famous economic drain and the system of land-revenue administration which is rarely conducive to saving.

To say that men could save more in those might seem paradoxical, but will cease to be when we remember the difference between the British and the Muhamadan Governments. The former is a steady, permanent force which none can dare to check; not so the latter. If it robbed the people at one time, it might be robbed in its turn at another, so that the gain set off the loss, and in many cases more than did so.

There is still another proof of the prosperity of India. Witness the monstrous fortunes that the servants of the East India Company made in India, and flaunted about in England on their return much to the chagrin of the poor though true-blue, fox-hunting squires around them. These called them 'nabobs' in disgust; and yet envied their good luck. Some of these 'nabobs' become famous. One, for instance, was 'Governor' Pitt whose grandson and great-grandson proved to be England's greatest ministers. As 'Governor' Pitt was famous, another was notorious. This was the Paul Benfield, against whom Burke thundered in the House of Commons and who nevertheless sent nine members to Parliament, he himself being one.

Into such an India, the English traders came, and in 100 years changed the face of it beyond recognition. Agriculture they ruined by their heavy impositions and by the system of annual leases practised by Warren Hastings. In 1778, 1779, and 1780, he let out land in Bengal to the highest-bidders caring little for the peasantry. He attained his object which was more revenue but ruined agriculture. How harsh and unsympthetic his land-revenue administration was might be seen from a few extracts taken from the official literature of the period. In 1770 there was a severe famine in Bengal. According to the estimate of the Council $\frac{1}{3}$ of the population died. Yet no relief was given. And Hastings wrote in 1771: "Some *increase* has been made in the settlement of Bengal and Behar Provinces for the present year !!" Again in a letter to the Court of Directors, dated 3rd November, 1772 "Notwitstanding the loss of at least $\frac{1}{3}$ of the inhabitants of the province and the consequent decrease of cultivation the net collections for the year 1771 exceeded even those of 1768. It was naturally to be expected that the diminution of the revenue should have kept an equal pace with the other consequences of so great a calamity. That it did not was owing to its *being kept violently up to its former standard.*"

Things were equally bad in Madras. The effete rule of Muhamad Ali had left the country at the mercy of British money-lenders of the type of Paul Benfield, who ruined agriculture in their attempts to repay themselves. Relief no doubt came to these provinces, if it can be called relief at all. The permanent settlement was introduced into Bengal in 1793 and into the Northern Circars of Madras between 1802 and 1805. But even now the tax was very high. For between 1793 and 1822 it stood at 90% of the rental in Bengal and 80% in Northern India. In Madras it was at first 50% of the gross produce !! The following figures will make it clearer :—

Under Muhamadan ruler, the land revenue of Bengal in 1764 was £8,20,000.

In 1794, it was £2,700,000 or more than thrice.

Allahabad and other districts, under its Nawab, brought in 1802 £1,350,000. In 1805 it was £1,700,000.

British Bombay in 1817 brought in £800,000. A few years later, £1,500,000.

At this period and for long subsequently, it was held that the only cure for agricultural troubles lay in the permanent settlement. But the Company would not have it since it encroached on their revenues. Further, there arose at this time a different school of land-administrators with Sir Thomas Munro at their head who recommended the Ryotwari system. The debate between the two schools went on for 30 or 40 years, nothing definite being settled; till in 1883, the Secretary of State laid down that the permanent settlement was not to be practised in future. But long before this, in 1864, Sir Charles Wood had said that the land-tax ought in no case to exceed 50% of the rental. This brought relief to the ryots, but not for long. From the time of Lord Mayo various cesses like those for roads, education etc., were thrown upon it, till it became not 50% but nearly 60%. These exist to this day and all attempts to remove them have failed.

The Ryotwari system had for its chief feature the direct relations between the state and the cultivator. No intermediary was tolerated under it. It was thus opposed to the Zemindari system. But the evil did not stop here. It carried its hatred intermediaries so far that it did not allow even the old village communities to exist. Thus it inflicted a most terrible blow upon India. For in these "little republics" as Sir Charles Metcalffe called them the stability and prosperity of the country might have really rested. This last step is now recognised to have been an unmitigated evil as the futile attempts of the Government to revive them show. These organisms, however, are more like the limbs of the human body than the shoots of plants. They cannot be grafted or replanted. Besides the untold injuries implied to this destruction of the old village communities and the forced disappearance of a stratum of India society in Zemindars, Polygars and others, the Ryotwari system, wherever it spread, and it spread far and wide, brought in its train short leases of 20 and 30 years and all their attendant expenses, injustice and dislocation of agricultural industry. It was to these ways that Indian agriculture was grievously injured.

POLITICAL CRIMES IN INDIA.

By Mr SARADA PRASAD, M. A.

THE annual Viceregal tour of 1913, which drew to a close last month and which like all gubernatorial tours in this country is a happy and appropriate admixture of social and political functions, has been unique in a particularly distinctive feature, which amidst all the sayings and doings of more or less important character on all such busy occasions, is too pronounced and prominent to escape notice. There has been uniform outburst everywhere in the tour of renewed demonstrations of horror for the vile outrage on the now memorable occasion of the State Entry at Delhi and great joy at His Excellency's most providential escape from the intended calamity, and his complete recovery from the after effects of the dastardly attack. It is indeed a matter for congratulation to us in this country that there has thus been again evidenced our settled aversion to all such nefarious misdeeds and a general peace-abiding disposition reluctant to disregard the obligations of political and social constitution. Indeed, one is reminded of the spontaniety of the outburst of horror and indignation with earnest expression and heartfelt grief which vibrated in every quarter throughout the length and breadth of the country simultaneously with the occurrence of this most outrageous event, and which afforded unmistakable and quite palpable proof of our loyalty, which, most happily for us, was generously appreciated as quite eloquent testimony for the purpose. Every responsible utterance and writing on the occasion since then has quite clearly and unequivocally expressed this attachment to constituted authority which has naturally led to an acknowledgment of that inevitable and natural sense of personal responsibility arising from a realisation of the needs and obligations of such attachment, and from which, necessarily there has arisen a sense of humiliation, under which one cannot very well raise one's head. It goes without saying that much more is this the feeling of the educated amongst the people in this country who have a keener sense of the gravity of the situation, because they have a better and more real appreciation of the inestimable boons of the British rule and especially of the genuine sympathy and friendliness which Lord Hardinge has shown to their legitimate aspirations by the high souled policy, which in his Government he has adopted towards them. The natural human horror of all such moral depravity, and more than that the truly oriental characteristic of respect for peace and authority in the people of this country, have not materially and substantially deteriorated by the education imported to them, which although really creating a better sense for the needs of adoption to change modern environments and the requirements of advancing times, has not failed to induce a better perception and more correct estimation of these essential qualities, which have thus prevented a perversion of the nature of the people. Any deeds that evidence feelings quite diametrically opposed to such indications are, or can in no way serve as an index to the general feeling of the people. All such variations are in fact unnatural growth in some individuals with distorted mental developments inclined to dark thoughts of anarchy. In connection with this mention may be made of the thoughtful remarks made by the Rt. Hon'ble Mr. Montague Under-Secretary of State for India, in his last Budget speech in Parliament while referring to the Delhi outrage and to political offences generally in this country. Mr. Montague pointed out that such dark deeds had often blackened the records of human history at all times irrespective of the quite satisfactory character of Governments, and so any persistent espionage could in no way check them and will be really intolerable and cruel to the people generally, more particularly as all such indications of criminality of this kind are decidedly sporadic in their nature. It may be appropriately mentioned here in this connection that even when during recent year certain acts of the Government had caused genuine dissatisfaction to a particular section of the people in this country, when there were sometimes such exhibitions of most deplorable violence in particular instances amongst the aggrieved people, they were stoutly denied to be in any way indications of the real popular bent of mind and feeling, and it was steadfastly maintained by the leaders of public opinion that they should not be taken as such. The real spokesmen of the people have always assiduously and elaborately explained in no equivocal terms and have in fact taken every care that the sentiments and expressions of their dissatisfaction at any political measure necessitated in public interests, are not permitted to transgress the limits of constitutional propriety. They have quite unmistakably demonstrated that their methods and repititions of such deeds and words in the form of an agitation are conceived and intended to be in no way identical in principle or form with the disaffection to the established Government, the principal element in the creed of sedition and political crimes of India. Apparently then, these conceptions of such a criminal nature with the type of discontent essentially connected with them, (which could be properly called "sedition," and classed under political offences as such), can hardly in any sense be spoken of as widespread, as it is not the political creed even of any considerable portion of the average section of the people. In fact the material advancement, and really the very comfortable social existence of the people being bound up with an undisturbed continuance of peace, all such political crimes cannot but, from the point of view of the consensus of the people in general, be regarded (to quote the words of Sir James Meston anent the Delhi outrage) as cruel objectless and deplorable. From their very social and political circumstances the people in general have all their interests at stake in such a way that they can ill-afford to lose them, and so naturally (in the words of Sir John Hewett in his memorable Agra speech) these methods of lawlessness, sedition and political offences were not countenanced by or found favour with the people in any sense. But the fact beyond all doubt remains, that such nefarious acts often crop up in evidence which betoken the presence amongst the people of some vile miscreants. It may be observed that those who have acquired experience and have given thought to the subject, have stated it as their opinion that these nefarious offences with such disastrous consequences to our peace and progress often orginated in our country from a misconception of the real needs of the political situation, and such misconception due to immature understanding in youth is sometimes formed by the unwarrantable notions begotten from the imbibing of political literature. Sometimes it also happens that such crimes are committed by individuals with more mature understandings who under fancied or real personal grievances permit their senses to be perverted in the direction of anarchy. Of course the habitual offenders who are found sometimes, associated in such cases are ordinary lawless ruffians who are not actuated by any such political motives but who apparently take part in them merely from their criminal inclinations and habits and who, therefore, may be expected for obvious reasons not to take up political offences as such if they had not the initiative from, or the principal co-operation of the individuals, of those two other classes. It will not be uninteresting to consider and discuss some of the methods that have now and then been suggested to prevent and put a stop to the undesirable occurrence of such political crimes. Indeed, occasion of the Delhi outrage was availed of to exhort the people to exert themselves in rooting out this evil from amongst themselves, and it was urged that even though the people had quite befittingly risen equal to the occasion by earnest demonstrations of their grief and horror for the offence and their sincere joy at Lord Hardinge's Providential escape and complete recovery, yet undeniably these duties did not end with such demonstrations only. It was pointed out that on the occurrence of any considerable political crime it clearly was incumbent on us equally in the interests both of the society and the Government, that the duties of the people individually and in bodies should be persistently adhered to and kept in view and not permitted to lapse with the particular occasion, but should be carried on further to root out materially and successfully this evil in such a way that all further chances of frequent repetition of the kind may be prevented. Admittedly these political offences for the reasons above pointed out are essentially prejudicial to the interests of the society and the Government that conduces to the wellbeing of such society. But having regard to the sporadic nature of these offences as mentioned above and their being frequently of the character of sudden outburst not traceable to ordinary inclinations and methods of life, the difficulties of preventing them by actually finding out the quarters in which they are likely to have their existence are quite obvious. It may, however, be said that the desired purpose to some extent may for the above reasons be served by the efforts for the rooting out of this evil being directed amongst other things to a consideration of the causes which lead in the wrong direction the individuals of the classes mentioned above, and so as to counteract and prevent such causes as far as possible. It has been urged in certain quarters that elimination of violent criticism of administrative measures in speech or writing will to a great extent serve the purpose, as such criticism tends to excite undesirable feelings and misled persons of immature understanding. Undoubtedly any recklessness in the proper observance of laws and limits allowed to such expressions, by the rules of constitutional propriety, has its obvious dangers and prejudicial results for the people. But as has been pointed out above the real leaders and spokesmen of public opinion in the press or on the platform can, or in fact really do hardly err in this respect and it may be expected that from the very nature of things even where they are inconsistent in any detail or opposed to the requirements of such principles, they will not fail to grasp the needs of the situation in connection with any such particular political crime, and to remedy and regulate their conduct accordingly. Then we have also the laws and regulations of the Government which meet such cases of words written or spoken or acts which are of such a politically criminal nature, and such laws quite effectively check and punish the offenders. Presumably further additions and supplement to the existing law intended by the recent acts of the legislature is not only superfluous sa it does in no way improve the existing law in review of our circumstances and the real state of things in this country, but is really undesirable as it cannot but from its very nature be practically useless for the purpose and rather retard efforts in the direction, to say nothing of its being intolerable. Undoubtedly much substantially and materially can be done by popular bodies in such matters, if they are permitted to take them up earnestly, without being obviously hampered by the injudicious operation of the laws of the kind recently promulgated. And a serious and zealous attention of the popular bodies will enable them to devise such methods as may be suitable to the ends in view and which also in fact could be taken up and followed by individuals intending to co-operate and work in harmony with such bodies for those ends. It will be quite appropriate if such popular bodies are permitted to act up to their realization of the fact that the material and moral wellbeing of the people is essentially dependent upon and linked with the Government and all such things as are subversive of order, will necessarily harm them, so that they may be expected to proceed to a consideration and discussion of the subject suitable for the purpose. It is needless to say that amongst the various methods and indispensible schemes which could be enumerated in a consideration of this question, one of the most important, and that which has been now incontestably demonstrated to be absolutely necessary is the co-operation for all such purposes of all those who carry on the work of administration, by a greater and more widely and clearly understood infusion of sympathy in their work for, and dealings towards the people, which will decidedly and for apparent reasons most effectively help the efforts of the latter in this direction, and palpable results may, with certainty, be expected, to be produced. In connection with this subject of the effect on the popular mind of the sympathetic and proper official behaviour, one cannot refer to a better and grander example than the behaviour of Lord Hardinge himself on the occasion of the Delhi outrage. The universal character of the great regard and esteem for the singularly broad-minded and progressive statesmanship of His Excellency the

Viceroy has become more firmly established amongst the people by the noble forbearance and unparalleled charitableness of disposition which he displayed under those trying circumstances, as the fact from its contrast with the blackness of the universally detested deed strongly fastened on the popular mind. And it will not be out of place to mention that further substantial support was given to such ideas by the admiration felt by the people for the exemplary fortitude and calmness of self possession which was quite correctly spoken of as noble qualities of the most exalted womanhood, and which Her Excellency Lady Hardinge exhibited on this dire occasion. It goes without saying that such actually practical precepts by exemplary conduct do more to remove all misunderstandings and misconceptions and to strengthen afresh whatever loosening there may be in the bonds that unite the British and the Indians. Indeed, what is very significant in connection with this is the fact that the admirable way in which their Excellencies have borne themselves has imparted a fresh and substantial impetus to the sense of the fair-mindedness and justice of the British Government which has not allowed the systematic and orderly course of justice to be disturbed even in the case of an offence of such magnitude.

THE HON'BLE NAWAB SYED MUHAMMAD SAHIB BAHADUR: A STUDY.

By "ONE WHO KNOWS HIM"

THE Hon'ble Nawab Syed Muhammad Sahib Bahadur, the President of the 28th session of the Indian National Congress held last month at Karachi, the capital of Sindh, is the scion of an historic and illustrious family, tracing its descent from Tippu Sultan of Mysore, on the one side, and from the great Prophet of Islam, on the other. In fact, few members of the Indian aristocracy could boast of so grand a lineage. He is 59th in descent from the Prophet—the prefix Syed or Mir signifies such descent—and through his grandmother, he is also very nearly related to the great and historic house of the celebrated Hyder Ali, the daring general and able statesman, who, with such signal success, long ruled the State of Mysore. The Hon'ble Nawab Syed Muhammad is the son of the late Hon'ble Mir Humayun Jah Bahadur, C. I. E., and the great-grandson of Nawab Mir Asadulla Khan Bahadur, better known in history as Mir Asad, who was preceptor of Nawab Safdar Ali Khan, Nawab of Arcot, and afterwards Dewan of Trichinopoly in succession to Chanda Sahib. When Safdar Ali was assassinated by Murtaza Ali Khan in Vellore (October 1742), "Mir Asad the Dewan was," according to Orme, the historian, "in the Fort, and the inviolable attachment which this Minister was known to bear to his master suggested to Murtaza Ali the intention of destroying so dangerous a witness of the murder which he had committed. Orders were given to put him to death when some of Murtaza Ali's officers represented to him the necessity of preserving the life of a man from whom alone he could obtain that knowledge of the affairs of the Carnatic which would be necessary for his own conduct as soon as he should be declared Nawab. These representations were dictated by reverence to the character of Mir Asad whose virtues preserved him in this instant of imminent danger, to which he had been doomed." In fact, it is part of the family tradition recalled to-day and related with implicit faith by those intimately connected with the family, how at the time the Sowars bent upon their deadly mission entered at night the tent in which Nawab Mir Asadulla Khan was sleeping, they saw a naked sword whirling round the person of the sleeping Saint, and getting awe-struck at the sight, desisted from their foul and cowardly deed and reported what they had seen to Murtaza Ali.

The Hon'ble Mir Humayun Jah's mother was the late Shahzadi Shahrukh Begum, daughter of Prince Sultan Yaseen, fourth son of the well-known Tippu Sultan. This nobleman was born at Calcutta in 1837 and received his education there; but he was forced to leave the then capital of India in search of health. He travelled over the north and south of the Peninsula and finally settled down in Madras in 1860. In 1866, he also travelled in Arabia and Persia, and, after his return, was appointed an additional member of the Legislative Council of the Governor of Madras in 1867 and held that honour throughout his lifetime. When the Councils were enlarged for the first time and the privilege of election was granted, he was the first to be elected by the non-official members of the Madras Legislative Council as their representative in the Supreme Legislative Council, in September 1893, but he died in December of the same year, without being able to take his seat. His sudden and untimely death evoked widespread regret among Hindus as well as Muhammadans.

The *Hindu* in a leading article with black borders mourned his death as that of a public benefactor. It is difficult to say, it wrote, whether between his co-religionists and himself or between Hindus and himself subsisted more cordial relations. He was the quietest, most unassuming and sincere of men, perfectly free from all taint of selfishness. That he presided over the monster meeting held in Madras to receive in honour Colonel Olcott as president of the Theosophical Society may serve as evidence of his wide sympathies and his acknowledged leadership in public concerns. He was also for many years Municipal Commissioner nominated by Government. It was therefore no empty conventional eulogy that was paid to the departed nobleman by the Governor, His Excellency Lord Wenlock.

At an adjourned meeting of the Legislative Council held on Monday the 18th December, 1893, His Excellency, the President, before opening the proceedings said:—"I wish to take this opportunity of expressing on behalf of Government the great regret we feel at the death of our esteemed colleague, the Hon'ble Mir Humayun Jah Bahadur, C. I. E., who for a great number of years had been a member of this Council. Though he did not take as active a part in the deliberations of this Council, as other Hon'ble members, at the same time I can testify to the great satisfaction that the Government had always felt in knowing that it had close at hand a gentleman who was so much respected and who held the confidence of the community he represented in this Council. The Government therefore feel that the hand of death has removed a colleague who was much respected and esteemed. At the time of his death, although he had been elected a member of the Viceroy's Legislative Council, he was still a member of this Council, as correspondence was passing beween this Government and the Government of India as to the resignation or otherwise of a non-official member elected by this Council to the Viceroy's Council. Therefore we may say the late Mir Humayun Jah died in harness while he was still in the service of the Government of Madras." At the meeting of the Madras Legislative Council, held on 20th December, before proceeding with the business of the day His Excellency Lord Wenlock, the President, referred to the lamented death of Mir Humayun Jah and read a telegram from the Viceroy Lord Lansdowne "expressing on behalf of himself and his Council the regret they felt at the death of the Hon'ble Mir Humayun Jah Bahadur and the loss that the Council had sustained in being deprived of the services expected of him as a non-official member from Madras."

It was only to be expected that young Syed Muhammad, trained by such a man and brought up in such an atmosphere, would lose no time in identifying himself with or participating in movements and endeavours for the promotion of public good. Scarcely had a few months passed since the death of his father, when he joined the Indian National Congress in 1894. In 1896, when only 28 years of age, he was appointed by that experienced and popular administrator, Sir Arthur Havelock, as Sheriff of Madras. The *Hindu*, always on the alert to discover and encourage budding public spirit, heartily welcomed this first appointment of a Muhammadan to the shrievalty, exhorting him to view it "as an invitation to walk in the footsteps of his father." On the occasion of the Diamond Jubilee of the late Queen Empress in 1897, the title of Nawab was conferred upon him. In 1900, he was nominated by Sir Arthur Havelock as an additional member of the Madras Legislative Council and in 1902 was re-nominated by Lord Ampthill. In 1903, he attended the Coronation Durbar as an invited guest, just as his late lamented father had done on the occasion of the late Queen Empress assuming the title of "Empress of India" in 1877. As a member of the Legislative Council he took a prominent part in all the important measures that came up for consideration, and he soon made an impression on his colleagues with his independence, ability and earnest advocacy of the popular cause. In the same year (1903), Nawab Syed Muhammad was elected to the Imperial Legislative Council by the non-official members of the Madras Legislative Council where he has continued to remain since, without any break, as the accredited representative of the Madras Presidency.

The Hon'ble Nawab Syed Muhammad has been now 20 years in active public life and it can well be claimed that he has faithfully and unfalteringly walked in the footsteps of his revered father and amply fulfilled the expectations formed of him. In short, he has proved a worthy son of a worthy father. If he does not fill to-day as big a space in the public life of the Presidency as did his father in his days in the eyes of his contemporaries, it is not possible, for obvious reasons, to do so. In Mir Humayun Jah's days, public life was just sprouting. It was neither so full nor so rich, and any one of more than average social position and influence, and with comparatively little political intelligence or public spirit, could easily rise to eminence in the eyes of his contemporaries. But now the Indian public constitute a far larger and more miscellaneous body, and not only includes a larger number of men in the field of criticism but also insists on a higher standard of ability and action, with the result that, though public men in these days are more numerous and more informed, no single man as a rule attracts such public attention as Mir Humayun Jah did in his days from his contemporaries. In the altered conditions of the present day, to have stood in the forefront of public life so long and built up a reputation such as the Nawab has done, argues the possession of rare qualities and genuine worth. As a public man he has been distinguished for his freedom from factitiousness and partiality for his own community. Herein lies the secret of the public confidence that he enjoys and the public influence that he wields. A very recent incident may be cited to illustrate this aspect of his character. At the beginning of year before last, it was felt by a few prominent men in Madras that the Madras Mahajana Sabha, the premier political association of Southern India, should be improved in its constitution and method of work by the introduction among other things of some fresh blood into it. The alteration proposed at the time of the annual election, in the list of office-bearers by some, was rather of a root-and-branch kind, and this naturally gave rise to acute differences of opinion. Feeling ran high and several parties appeared urging various changes among office-bearers. But to none of them did the thought occur for a moment of disturbing the Nawab as President of the Sabha, which he has been for the last ten years. This is only one of several instances in which the Nawab's quality of detachment from partisanship and the confidence that it inspires has stood in bold relief. As to his freedom from partiality for his own community, a striking illustration is found in his declining to join the deputation of Muhammadan gentlemen that waited upon Lord Minto at Simla some time after His Excellency's arrival. By his utterances and deeds the Nawab had taken upon himself to advocate equality of privileges and concessions to both Hindus and Muhammadans. The deputation pleaded for special political privileges for the Muhammadans in India to the exclusion of Hindus. The Nawab thought that such separatist policy on the part of Muhammadans was unwise in their own interests, as in those of the country. And how could he be consistent with himself in joining such a deputation? The deputation had to go without him. Throughout his long public career, he has been distinguished from the leaders of his community for his settled dislike of narrow communal patriotism and special favours. He has uniformly maintained the exceptional position of impartiality between the two communities, and this fact, in addition to his other claims, has as much endeared him to the Hindu community as any Hindu himself. Besides being President of the Madras Mahajana Sabha, he is prominently connected with many other public institutions. He is President of the Muslim New Light Society, Vice-President of the Muhammadan Educational Association of Southern India, Vice-President of the Presidency Muslim League, and Vice-President of the Central Urban Bank.

As Chairman of the Reception Committee of the Madras Session of the Indian National Congress of 1903, he said, in the course of his speech:—"It is hardly necessary for me to add that no great advance in the path of progress and reform is possible of achievement unless the two great races inhabiting this vast continent, the Muhammadans and the Hindus, co-operate and work together in harmony for the common benefit.........and it is the duty of every patriotic citizen to remember always the saying 'United we stand, divided we fall.'" Ten years later, as President of the Shia Conference, held at Jounpore in September last, he spoke as follows:—"I am strongly of opinion that all Mussalmans, be they Shias or Sunnis, should join hands in promoting public good and should have done with sectarian differences and prejudices, so that the star of Islam may again be in the ascendant. Not only that, but it is absolutely incumbent on us, the Indian Mussalmans, that we should regard and treat as brothers all other Indians and work together in so far as it does not affect our religion and our special requirements. Hindus and Muhammadans have lived side by side now for centuries and it is not in the nature of things that one may be able to rise at the expense of the other. Both these great communities have to live together and work out their destiny. Their lot is cast in this country under the workings of Divine dispensation, and now that under the ægis of the British Crown, they have become common citizens of this Great Empire, their political fortunes are linked together, for better or for worse. Is it not then the bounden duty of the members of both the communities that instead of merely tolerating one another, they should willingly join hands and hearts and stand shoulder to shoulder in moulding the march of events in this magnificent land of ours? As Hafiz has it, 'If you desire progress, be at peace with all.' Who can doubt that the result of a true Hindu-Musalman alliance will be one which will conduce to the progress of both the communities and redound to the glory and credit of India, our Motherland?" In fact, all the influence he has been able to exert on his community, especially in Southern India, has been exerted to produce and promote harmony and equality between the two great divisions of the Indian people.

~~He made the following speech~~, the first that he made in the Supreme Council, on the Official Secrets Bill:—

"No one who opposes this Bill has any desire whatever to encourage malpractices or dishonest acts which will be prejudicial to the interests and the policy of the State. The general opposition to this Bill is due to the extremely vague provisions contained in the proposed amendments to section 3 of the existing Act. These provisions can be made applicable to any act having anything to do with any Government office, however innocent it may be. The Bill gives considerable room for oppression by the Police, and in what way power is being wrongfully used by the Police is well known to Government now after the sitting of the Police Commission. It is extremely amazing that the mere entry into any Government office from the Secretariat down to the taluq office, should be liable to be made a cognizable and non-bailable offence. It is a well kown principle of law that an act is not criminal unless the intention too is criminal, but under the present Bill the very objectionable position is taken, namely, that the act itself is considered an offence, whatever may be the motive and however innocent it may be. One would naturally think that great precautions should be taken for keeping perfect secrecy in the naval and military affairs of Government; but it would be difficult to conceive of many matters which should be kept perfectly secret in the civil administration of a fair and benign Government like that of the British. The proposed amendments to section 3 of the Act, especially sub-section (1) subhead (a), make the offence so vague in its description that it should necessarily be made bailable and non-cognizable to prevent people being unnecessarily harassed and the personal liberty of subjects being lightly dealt with. The salient provision of the existing law requiring the previous sanction of the Government for instituting criminal proceedings against any person contained in section 5 of the Acts should not, I submit, in any way be modified. Under this Bill no such sanction is necessary to start any such proceedings, but such sanction is necessary only for proceeding with the trial of any person against whom action had already been commenced. Even if the Government does not give its consent for proceeding with the trial of any person in any particular case, still the annoyance caused to such person by criminal proceedings being merely instituted against him, though he is let off for want of such consent, will indeed be very great. This Bill should in my opinion be dropped altogether, as no clear case has been made out, and sufficient cause has not been shown for passing it. It is legislation of this kind that causes unnecessary irritation in the minds of the people, and it is highly desirable that Government should avoid it."

In a well-informed speech he heartily supported the introduction of the Co-operative Credit Soceties Bill and made certain suggestions regarding the provisions of the Bill with a view to improving them. His speech elicited a gratifying reply from Sir Denzil Ibbetson, who was in charge of that Bill. Said he:—

"I am gratified to find that the principle upon which our proposals rest has the approval of the Hon'ble Member. As regards the criticisms, in detail which he has put forward, this is not the time to discuss them. As I said when I introduced the Bill, the Government is approaching the whole subject with an exceedingly open mind, and I will take care that the views of the Hon'ble Member receive careful consideration in the Select Committee." In fact the more important suggestions of the Hon'ble Nawab were incorporated in the Bill as ultimately passed

Loyal to the British throne, temperate in his language, moderate in his views, the Nawab is a patriot of the true type and has extorted the admiration of his friends, both Britiish and Indian. Though sparing and cautious in words, he is profuse in his sympathies. Quick and unerring in his decision, steady and imperturbably cool in action, the Nawab has been marked out for leadership in public affairs. In fact by his tact and discretion he occupies a unique position in the public life of Madras. As a speaker, one may miss in him the glitter of style and the studied loftiness of expression; there is no straining after affect; no dash of brilliancy nor the measured gait of profundity. But the sturdy commonsense and the earnestness and sincerity of his utterances always command respectful attention. The same dislike of artificiality is noticeable in his private life. In dress, manners and conversation he is unsophisticated and simple. The motto '*noblesse oblige*' has been realised in the life of few persons more than in that of the subject of this brief sketch. The Nawab has large landed properties scattered over different districts in the Madras Presidency and takes much interest in agriculture.

While the Nawab is a Shiah, firmly believing in the religion of his ancestors, he has the utmost regard for all other systems of religious belief and their followers. To him the incomprehensible sight, exciting his pity and regret, is that of a man who, while boasting of education and position, would take life easy without the least effort to realise the duty that he owes to God and his fellow-men. With unquestioned faith in progress on modern lines, the Nawab is a reformer, not of the blatant and fussy type, but essentially practical and unostentatious. His reforming spirit combines in him, as it does in the case of some of his Hindu-fellow-workers in the same field, with love of his own religion and impels him to interpret the sacred books of old in the light of modern reason and experience, so as to bring them into unison with the needs of advancing times. In fact, he claims for the religion of the Prophet an elasticity and toleration calculated to disabuse the average man's mind of the notion that Islamism is a militant proselytizing religion that makes it incumbent upon or even justifiable for the Faithful to go forth into the world for the purpose of enforcing conversions "with the sword in one hand and the Koran in the other."

On the occasion of the State Entry of the Government of India into Delhi on the 23rd December, 1912, the non-official members of the Imperial Legislative Council presented an address to His Excellency the Viceroy, and the Hon'ble Nawab was chosen by them to read the address on their behalf. This shows the regard in which the Nawab is held by his colleagues.

It is such a man, in the prime of his life and with the best part of his public career still open before him, whom educated India deservedly chose to honour last month by offering him the greatest prize in its gift. We rejoice that the expected reward of a singularly honest and useful career at last came, and we are gratified that, under his presidency, the session of the Indian National Congress at Karachi, marked a welcome departure in the history of India's advancement by making a beginning in cordial and friendly relations between the two great communities and their co-operation for the good of the Motherland.

COMMERCIAL EDUCATION FOR INDIAN YOUTHS.

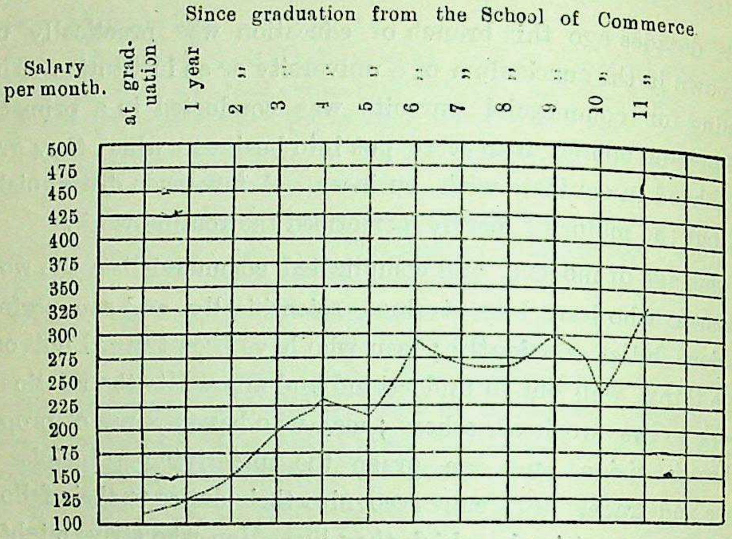
By Mr. SUCHET SINGH.

A FEW decades ago this branch of education was practically unknown in the curriculum of a university or an institution. Then the training for commercial pursuits was conducted in a primative way. Boys or young men were put into business, where they grew up to manhood in contact with business. A few made distinguished records, but the majority merely performed the routine work.

In this age of modern and complicated commercialism the world calls for men who have been trained scientifically and can perform their various duties efficiently ; men who have been trained not only to do one thing well but to understand and appreciate the relation of their work to the work of others ; men who have a sense of proportion, broad vision and can grasp the underlying principles of commerce and trade, and can recognize their duties to their fellowmen and to communities in which they live. Men who strive mightily for success, but will scorn to do a cowardly, unfair or dishonest act.

Business, like society, is no longer simple. It is no longer conducted by the laymen or individuals, but by corporations, trusts and consolidation. It is no longer the men trained in the old fashioned way that direct the reins of modern organizations, but only the well-equipped and highly trained in Commercial Science will be the leaders and captains of industry and commerce. The man of medium skill depends upon fortunate conditions for success. He can not command it nor can he keep it. The untrained man invites all the tragic possibilities of failure, but the trained man, with his Superior Knowledge will be the successful commercial leader of the future.

To-day the great merchants, manufacturers and bankers have realized the advantages of commercial education and have extended their assistance extensively for the furtherance of this particular object. This spirit has been manifested by the different commercial associations of Bombay, in establishing the department of commerce in connection with the Bombay University. In the west, this subject is one of the compulsory requirements in the high schools and colleges and great attention has been paid to it. Here one example may be cited about the progress and importance of these commercial schools : The School of Commerce, Accounts and Finance in connection with the New York University was established in the early part of 1900 with sixty students and to-day the number of students has gone up to two thousand and sixty. This school to-day has the largest number of students in the world. The following table shows the average increase in the salary of graduates who have acquired the fundamental principles of commerce and trade in this school.



Indeed, there is a special need for education, and for ideals, in commerce and trade because it is the foundation of civilized society. Most of our young men who are studying in different institutions to-day in India have confined themselves mostly to the so-called "learned professions", (law, medicine, etc.,) and they have failed to see the fundamental advantages of other professions, which are equally important in manual labor, in business, in trade and in commerce. The man who day after day works with his hands, runs a machine, keeps books, sells over the counter, works in the bank or manages a great business corporation, becomes a mere drudge, a mere slave to work alone unless he has by superior education had his mind opened to the thoughts and work of other men.

It is the commercial development of England which has made her one of the foremost countries in the world. It is the commercial development of Germany since the Franco-Prussian war which has placed her second to none among the nations. It is her commercial development, which has made the United States of America one of the sisters of the civilized nations, and it is the few decades of commercial development in Japan which has brought her upon the stage of the world's commercial history. India is one of the most backward countries in industry and commerce and she has to realize the unusual opportunities of modern commercialism and has to pay more attention to this branch of education and other technical studies in order to stand well in the eyes of highly developed commercial nations.

Indeed, the growth of business and the spirit of commerce have made this the "commercial age" of the world's history. Commerce and the extension of trade are now the all-potent factors in determining the policies of nations.

THE

Hindustan Review.

LITERARY SUPPLEMENT.

MOTTO :—A reviewer of books is a person with views and opinions of his own about life and literature, science and art, fashion, style and fancy, which he applies ruthlessly or pleasantly, dogmatically or suggestively, ironically or plainly, as his humour prompts or his method dictates, to books written by somebody else. The two notes of the critic are sympathy and knowledge. Sympathy and knowledge must go hand in hand through the field of criticism. As neither sympathy nor knowledge can ever be complete, the perfect critic is an impossibility. It is hard for a reviewer to help being ignorant, but he need never be a hypocrite. Knowledge certainly seems of the very essence of good criticism and yet judging is more than knowing. Taste, delicacy, discrimination—unless the critic has some of these, he is naught. Even knowledge and sympathy must own a master. That master is sanity. Let sanity for ever sit enthroned in the critic's armchair.—*The Rt. Hon'ble Augustine Birrell, M. P., on "The Critical Faculty."*

THE BOOK OF THE MONTH : HAVELL'S INDIAN ARCHITECTURE. *

By Dr. A. K. COOMARASWAMY, D. Sc. (LOND.)

THIS volume of 258 pp. and 178 illustrations is the first serious and extensive contribution to the history of Indian architecture since Fergusson. The opportunity lost in preparing the recent second edition of Fergusson is partly relieved in this third and best of Mr. Havell's books on Indian art. One can hardly too much admire his originality and courage : he has also that intuitive perception of the real unity which appears in all the development of Indian art, indispensible for its proper interpretation. The only true history of art consists in tracing the logical sequence of its development, and the relation of its forms to the modes of thought and feeling expressed in them. This aim is always kept in mind. Mr. Havell has two main theses : to demonstrate that all Indian architecture, whether Hindu or Muhammadan is essentially Indian ; and to plead for the intelligent employment of Indian craftsmen and craftsmanship in the building of the new Delhi. These are matters to which the majority of Indian nationalists are superbly indifferent, so that Mr. Havell fights a single—handed battle against accepted archæological traditions and official vested interests. No student of Indian architecture, however, can afford to ignore Mr. Havell's studies. It is probable that official views and interests will prevail at Delhi, since it is almost impossible for a bureaucracy, even with the best intentions, to seriously patronize art or learning: nevertheless the controversy may arouse some Indians to a sense of what they are losing, not merely at Delhi, but still more in the neglect of Indian craftsmanship in their own scheme of life, where the matter lies entirely in their own hands.

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* *Indian Architecture:*—Its Psychology, Structure and History from the first Muhammadan Invasion to the Present Day. By E. B. Havell, (John Murray, London) 1913, 30/- net.

In two chapters Mr. Havell discusses Indian pointed arches and domes. From rock-cut sculptures at Ajanta and elsewhere it is evident that structural domed shrines, resembling modern Rajput *chattris*, were built for Buddhists. Again, the great Dravidian *vimanas* of Southern India are likewise in many cases surmounted by characteristic ribbed domes. The main features of these old Buddhist and Hindu domes are the bulbous form (a distinction from the true Saracenic stilted dome); the lotus moulding at the springing of the dome; the inverted lotus (*maha-padma*) above; and the form of the *kalasha* or finial. It is these very features which reappear in the Indian Musalman architecture, and distinguish it from Western Saracenic. In the same way it is shown how the Buddhists and Hindus were early familiar with arched forms—rounded, pointed, and ogee. That they preferred to produce these forms by cutting out of the solid, as in a *chaitya* door, or a monolithic lintel, or by bracket construction, as in the splendid gateway at Dabhoi, does not prove that they were ignorant of the principle of the radiating arch: for the more solid construction is technically preferable where the area to be arched is small, and where suitable stone is available, as was generally the case. There is good reason to suppose that in brickbuilding areas like Bengal—whence the radiating arch probably reached Burma—the radiating principle was understood. At one time, says Mr. Havell, "there must have been thousands of Buddhist chapter houses in Bengal, where their barrel-vaulted roofs and 'horse-shoe' windows, frequently built of brick as well as of wood and plaster or thatch, could hardly have been constructed otherwise than by radiating courses." But even where the radiating arch was not already a local tradition, still the arched forms were familiar in India long before the coming of the Muhammadans: just as arches were used in Egypt, Syria and Asia Minor before the time of Muhammad. The *mihrab* of the Musulman mosque is simply the image niche of a Hindu temple without its image.

By such arguments Mr. Havell shows that Indian architecture should be studied and classified by period and not by diversity of sectarian application. The whole argument is summed up in the bold assertion that "the science of Muhammadan art in India, as well as the inspiration of it, came from the Hindu Silpa-Sâstras." Mr. Havell chooses the Taj Mahal as a test case on which to prove this thesis; not only is the dome of a purely Indian type, but the ground plan is that of the Hindu *panch ratna* form, exemplified in such entirely Indian work as that of Chandi Sewa in Java. It is essentially in surface decoration rather than in the science of construction that Saracenic made a contribution to Indian art. The most important part of this surface decoration takes the form of the calligraphic texts: the origin of the jewelled stone-inlay of the Taj is more in dispute, and for evidence of Indian origin Mr. Havell cites an interesting reference in Tod, who says that Kumbha Rana of Mewar, in 1438, laid the foundation of a Jain temple of which the interior was inlaid with mosaics of cornelian and agate.

"There is not", Mr. Havell claims, "a single type of dome in Indian Muhammadan buildings which is not of indigenous origin or derived from early Buddhist prototypes." Mr. Havell also points out the analogy of the Indo-Aryan Hindu *sikhara* with the Buddhist *stupa* dome : but here the argument loses weight, because the other important, perhaps the most important, factors in the evolution of the *sikhara* are ignored. These factors are derivation of Hindu temple forms for those of cars or chariots (*ratha* or *vimana*) as pointed out by Simpson, and the reduplication of pagoda roofs, traceable to the early custom of crowning Buddhist stupas with royal umbrellas, as pointed out by Professor Macdonnell. The present volume is a very serious contribution to Indian archæology : but it is a pity that Mr. Havell's own impatience, of archæology and archæologists, is so strong that he omits to notice the writings of students such as Simpson and Macdonnell, from whom, moreover, much support could be gathered for the theory of the essential originality in Indian architectural design. Another instance of similar oversight appears in a reference to the origin of the earliest images of Buddha. Mr. Havell cites Sister Nivedita's valuable note on this subject which appeared in the *Modern Review* for July and August 1910, but does not mention that even Dr. Burgess, writing in the *Journal of Indian Art*, Vol. VIII, p. 33, suggests that images of Buddha may have been made in India before the appearance of the Greeko-Buddhist types of Gandhara. In another direction further evidence of the indigenous and essentially Indian character of the foliated arch might have been drawn from the architecture of Buddhist Ceylon, where a low foliated arch, cut out of a single solid wooden lintel, is a constant feature of the narrow doorways of the Kandyan Buddhist monasteries (Cave, *Book of Ceylan*, and my own *Mediæval Sinhalese Art*.)

From the general considerations summarised above, Mr. Havell proceeds, in the bulk of the volume, to make a historical review of Indian architecture from the thirteenth century till now, adopting the principle already laid down that classification by date is a better guide to the development of styles, than a classification based on sectarian lines. This historical description which covers the greater part of surviving Indian buildings, the student must read for himself. One quotation will illustrate Mr. Havell's forcible style and apposite analogies :—

> The oft-quoted phrase that 'the Pathans built like Titans and finished like goldsmiths' conveys an historical fallacy. The Pathans were fighting men, not builders, the building traditions they brought with them into India, called Pathan by Fergusson, were those which Mahmud of Ghazni and his descendants had borrowed from India. These traditions in the course of two centuries had been adapted to the needs of a militant race. Western writers exalt the simple dignity and grandeur of the Pathan tombs in Northern India, to the disparagement of Hindu temple architecture, without pausing to consider that both belong to the Indian building tradition, and that to draw comparsions between their respective architectural merits is like discussing together the different styles of a Norman keep and a Gothic cathedral.

The concluding chapters give some account of the more modern Indian buildings—18th and 19th century—and prove, what Fergusson himself admitted, that a great building tradition survived until recently throughout Hindustan, and locally even to the present day. India is probably the only part of the world where buildings of so much character as the palaces of the Munshi and Ghosla Ghats in Benares could have been erected so late as the middle of the nineteenth century. A very fine example of still more modern work is illustrated in the beautiful little railway station of Alwar, "which puts to shame the banal 'Gothic' terminus at Bombay, and is by far the most artistic in all India. Contrast with this the horribly inappropriate Greek temple which has just been erected in Gwalior, as a General Post Office" !

Perhaps even Mr. Havell does not realise how little the 'educated' Indian of the present day cares about the encouragement of Indian hereditary skill and craftsmanship. Most of us are much worse vandals than the British themselves—at least the same vandalism is a worse thing in ourselves, implying as it does so much of snobbish superficiality and intellectual treachery. It is indeed, the pre-occupation of our successful lawyers and politicians with the ideals of Tooting and Clapham, quite as much as the prejudices or interests which is responsible for the weakness of our case at Delhi. The new Delhi is not likely to be more Anglo-suburban than Baroda !

It is still true, none the less, that a tradition of splendid architecture survives in Rajputana, and (in spite of Gwalior and Baroda) receives sporadic encouragement from Indian princes. I myself believe that it is feeble to hope for more than a superficial patronage of Indian craftsmanship in the official buildings of Imperial Delhi. For one thing, a serious patronage of Indian craftsmanship would be impossible to achieve in a hurry : the master architect of the new Delhi would need to spend many years in India learning the language of Indian architecture, before he could really co-operate with Indian craftsmen. I take it for granted that official Imperial Delhi will be pseudo-Renaissance, or pseudo-Greek, or pseudo-Whitehall as the case may be. There remains such part of the new Delhi as Indians, and especially Indian Princes will build for themselves. This may be a large part of the city, and if we cared to patronize our own arts, might be the most remarkable and beautiful part. The British Government is perhaps really helpless in the matter of the official buildings : for the rest, there is one wise and simple step open, wherein both statesmanship and sympathy could find expression. This step would be to frankly invite the Princes, and other Indians who build in Delhi, to exhibit the indigenous resources, each of his own state. This invitation might give to the Princes and the lawyers a little courage, and might preserve the new city from too close a likeness to the villa streets of London suburbs. There has been much controversy as to what, if any, does actually survive of the building skill and knowledge which Fergusson testifies to have existed in Hindustan fifty years ago. I, at least, believe that so much of it survives as to make it possible for the Rajput princes at any rate, to build magnificently and impressively : for they have at their command resources of inherited skill and local tradition more extensive and varied than could now be found in any other part of the world. But it should be well understood that the last opportunity is passing : unless the Indian arts are cared for now, and by ourselves, another twenty years will see their final disappearance.

So far we have expressed ourselves as in the main in close agreement with Mr. Havell's theses, though he has better hopes for Imperial Delhi than we find it possible to share. Apart from this, it remains to make a few rather serious archæological criticisms on matters of detail. It is sound science to trace the evolution of Indo-Muhammadan types of dome, back to Buddhist and Hindu forms, and to prove, as I think Mr. Havell does prove once for all, the essential originality of Indian architecture. It is most instructive to learn that the Persian name for dome-finials (often of Hindu forms moreover) is *kalsa*, evidently equivalent to the Sanskrit *kalasa*, and to be reminded that much of the architecture of Western Asia is of old Buddhist origin, so that the Muhammadans only brought back to India motifs originally of Indian origin. But it is impossible not to regret the publication of certain unsupported assumptions. Mr. Havell states or implies (p. 81) that the form of the old Buddhist horse-shoe arch (an inappropriate term, certainly, but one that does not commit us to any theory) derives its outer ogee curve from that of a *pipal* leaf, and its inner rounded form from that of a lotus leaf. No shred of evidence is adduced to support these derivations, which are afterwards taken for granted in the constant use of the new terms 'pipal leaf arch' and 'lotus leaf arch'. Elsewhere the pointed arch (p. 15) is called a 'lotus petal arch', with even less justification. In this connection the lotus petal is called the "eye of the gods"—a quite unjustifiable phrase, for to say that all beautiful men and gods are lotus-eyed, is not at all the same thing as saying that a lotus petal or flower is itself an eye or the symbol of an eye.

It is well done to point out that the Indian foliated arch derives its form from the outline of the double aura which constitutes the nimbus of Buddha images (Pl. XXIX C), and that the bracket motif at the springing of Indian arches, Hindu or Muhammadan, is derived from the curve of the *makara's* body as represented in old Buddhist *makara-toran*. But it is an incorrect assumption to say that the grotesque head which occupies the position of keystone in the *makara-torana* is that of a *rakshasa*; it is without any doubt the head of a lion, violently conventionalised, but almost always clearly recognizable when compared with cognate motifs. Apart from a very few actual inaccuracies such as this, the whole volume deserves the high respect of students. Together with his previous works, it should ensure for Mr. Havell the affection of Indians, for few indeed are the western Orientalists who write with so much sympathy; and for others, this volume exhibits, for the first time, clearly the monumental and universal qualities of Indian building, and is calculated to secure for it its due place in the history of architecture.

VIEWS AND REVIEWS.

RUDOLF EUCKEN S PHILOSOPHY* I.

By Mr. S. S. SURYANARAYANAN, M. A.

A NEW prophet has arisen in Europe, ranking in intellectual stature with Bergson and Harnack. His name is Rudolf Eucken and he is Professor of Philosophy in the University of Jena. For years his influence has been growing. In 1908 he received the Nobel Prize for Literature. His pupils are found from Iceland in the North to New Zealand in the South, from Japan in the East to Britain and America in the West. His books have been translated into several European languages. His greatest works, enumerated in the foot-note to this article, are now to be had in English.

Nothing is more characteristic of the present century than the rapid growth of the special sciences. So much indeed have they advanced that there seems to be nothing left out of their field and hardly any room for a metaphysics in the Aristotelian sense. Systems of philosophy have nothing to do and cannot justify their existence. Philosophy has been degraded from the proud position which she once occupied as queen of the sciences and relegated to the realm of Nescience.

The Life of the Spirit: An Introduction to Philosophy. By Rudolf Eucken (Williams and Norgate, London) 1909.

The Meaning and Value of Life. By Rudolf Eucken. (Adam and Charles Black, London) 1909.

Christianity and the New Idealism By Rudolf Eucken. (Harper and Brothers, London) 1909.

The Problem of Human Life: As Viewed by Great Thinkers from Plato to the Present Time. By Rudolf Eucken (T. Fisher Unwin, London) 1910.

Life's Basis and Life's Ideal: The Fundamentals of a New Philosophy of Life. By Rudolf Eucken. (Adam and Charles Black, London) 1911.

Main Currents of Modern Thought: A Study of the Spiritual and Intellectual Movements of the Present Day. By Rudolf Eucken. (T. Fisher Unwin, London) 1912.

The Truth of Religion By Rudolf Eucken. (Williams and Norgate, London) 1911. Revised and Enlarged edition, 1913.

Naturalism or Idealism? By Rudolf Eucken. (W. Heffer and Sons Ltd, Cambridge) 1913.

Present-Day-Ethics: Being the Deem Lectures Delivered at New York University By Rudolf Eucken. (Williams and Norgate, London) 1914.

Knowledge and Life. By Rudolf Eucken. (Williams and Norgate, London) 1914. (The above are the English translations of Rudolf Eucken's works from German; the following are some of the best expository works in English).

Rudolf Eucken's Philosophy of Life. By W. R. Boyce Gibson (Adam and Charles Black, London) 1907.

Eucken and Bergson: Their significance for Christian Thought By Mrs. Hermann (The Pilgrim Press, Boston, U. S. A.) 1912.

Rudolf Eucken: His Philosophy and Influence. By Meyrick Booth. (T. Fisher Unwin, London) 1913.

An Interpretation of Rudolf Eucken's Philosophy. By W. Tudor Jones. (Williams and Norgate, London) 1912.

Eucken, By Abel J. Jones (Jack, London) 1913.

Anyone, therefore, who aims to set up as a philosopher to-day, has first to establish the necessity and possibility of a philosophical system. He has to find for it some work other than that adopted by the social sciences, some problem which they cannot successfully tackle. He must show, in short, that life is not and cannot be exhausted by the special sciences and that it presents many problems demanding a philosophical solution. This is what Eucken proceeds to do in the first instance.

The earliest known solution of the problems of human life is offered by religion. Our world is full of imperfections. It is disconnected, it is fleeting, it entails suffering to humanity. All these, however, are not irremediable. Earthly satisfaction, perhaps, we may not have. But in that other world to which this is but a preparation, all the miseries of our finitude shall be transcended. Our life is but a preparation, a fiery ordeal to be successfuly undergone, before we reach the haven of bliss. The kingdom of God makes up for the imperfections of the kingdom of man.

The religious solution fails to satisfy men at the present day. The world of Nature is not, after all, so unpromising. Matter is not so gross as it was imagined to be. On the contrary, its subtleties, in some cases, baffle either comprehension or description. The growth of Science makes us aware of manifold, novel aspects of Nature and allows a possibility of solving all problems without appeal to another world. The belief in this other world is also seriously shaken. It is at best a postulate and the postulation would seem to be unnecessary. The sacrifice of a transcendental world of Spirit to an ever-present world of Matter would seem to be the natural conclusion. This is, however, averted temporarily, by Immanental Idealism which declares Spirit to be present in Matter. Spiritual values are not distinct from material values. Spirit and matter are but two aspects of the same reality or different stages of one process. Metaphysics can justify its existence by treating of Spirit as Spirit, while the special sciences treat of Matter as Matter. Those who see the soul of Spirit in things materials and in every evil a blessing in disguise, have, indeed, realised the Supreme, and become free for ever from the miseries of this world.

The solution is, in a sense, aristocratic, since such mystic insight can be possessed or acquired only by a few. Secondly, the solution seems to confuse good and bad and so render the distinction between them invalid. How else are we to understand the at oneness of Spirit and Matter, either as aspects of one reality or stages in one process? In the absolute, all thing fuse. "The divine had developed its power and depth in opposition to the world; will it retain that power and that depth when the opposition ceases; will not the renunciation of supremacy, the fusion with things, rob it of all distinctive content?" (*Life's Basis and Life's Ideal*, p. 21.)

Immanent Idealism identifies the divine and the human at one stroke. The transition is too easily effected, whereas in religion, it was felt to be too difficult. Neither solution can give satisfaction.

The next step is to give up Spirit, once for all, and hold fast to Nature. All that is attributed to Spirit must be understood as Nature's handiwork. The good, the beautiful and the true, belong not to a supersensual, but to the material world. They are the products of evolution in accordance with the principle of survival of the fittest. Whatever has been most useful to humanity, in the past, has been preserved for us in one of the above three forms.

Naturalism ought not to be confounded with natural science. Indeed, the two are opposed. For Naturalism, the intellect is an epiphenomenon, of no dynamic value, whatsoever. Such a view, however, makes natural science impossible.Science is not a mere agglomerate of facts impressed by external reality upon a *tabula rasa.* It is a systematic comprehension and description of facts in the light of a subjective hypothesis. Thought and reality cannot be divorced in science. It is by their mutual interaction alone that Science becomes possible. The denial of efficiency of thought means, therefore, the impossibility of Natural Science and hence, in a sense, the impossibility of Naturalism itself, since it is based on nothing else so firmly as the enormous progress and capabilities of Science.

Mechanical psychology is, to a large extent, responsible for this confusion. There can be no knowledge without the active interference of thought. Our mind is not a *tabula rasa.* It cannot take in impressions indifferently. We can know only that which we are prepared to know, only that which answers to our interest, or fits in with our apperceptive system. The very attempt to renounce Spirit and return to Nature shows man's independence of Nature. "It evinces a mental disposition radically different from anything that mere Nature can produce." "To a thoroughgoing Naturalism, Naturalism itself is logically impossible." Naturalism in its development, everywhere pre-supposes the subject. "How could we conceive of culture, how could we even conceive of its existence, if thought never freed itself from the impressions of sense, and proceeded to re-act on them ?"

The identification of the good, the beautiful and the true with the barely useful, deprives the former of all value. The doctrine is contradicted by human experience. So much that is true or beautiful is not useful (in the naturalistic sense of forwarding survival) and so much that is useful is neither true nor beautiful. If truth, beauty and goodness had no valid existence independent of utility, how came the three to be distinguished at all ? Does not the distinction presuppose the existence in the former of extraneous matter, valuable in itself, serving to distinguish them from utility and from among themselves ? The good, again, cannot be the product of natural evolution. The ethical process, as Huxley said, is opposed to the cosmical process. The moral ideal is not the survival of the fittest, but the fitting of as many as possible to survive. Naturalism is a decided failure.

The material world thus disappointing us, we turn to the strictly human sphere. The good of the community appears as a noble and satisfying ideal.

Social good ought to dominate over individual interests. Human suffering is due to the following up of selfish considerations. When those get subordinated to the supreme ideal, all evil appears to be but a phase (an inevitable phase) of human progress. The good, the beautiful, and the true are to be prescribed by society, determined by the opinion of the mass. The right conduct for man is to adapt himself to and live in the light of these ideals.

This doctrine, again, fails to recognise the value of the individual. The socialists forget that the noblest achievements of humanity have originated in single individuals. "Even socialism, in the narrower sense, has to thank but a few men for its vital power and character, as, for example, Marx; the masses are, indeed, a condition and an environment, but never as such, the bearers of creative activity." (*Life's Basis and Life's Ideal* p. 56)

Socialism makes the mass the standard of truth and culture. This, however, is not, in practice, justified. Truth has to be found in the individual, not in the mass. The opinions of the mass are proverbially fluctuating. What individuality a mob has, is given to it by the leader of the moment. Apart from him, the mob can have no consolidated opinion. The socialistic standard will serve only to shatter our ideals. Our best and noblest have been attained not by submitting to the mass, but by striving with and converting it. The ideal,is always the creation of the individual and the mob is made to adopt it by the pressure of the creator's personality. The shifting quicksands of socialism afford no stable basis for a philosophy of life.

The spectacle of crass humanity is sickening and throws the individual back upon himself. He is led to seek in himself what he failed to find in society. An artistic life of pleasure seems to be the best imaginable. To surround one-self with the best productions of genius in all ages and departments and to spend one's days in constant contemplation of them—what other life could be happier? "Everything which places the development of life under universal standards and through those limits that development, is rejected as an unwarrantable limitation and an intolerable restriction......One moment may not be sacrified to another......every moment should be an end in itself and with this, life is considered as being solely in the present." [Op. cit. pp. 66—67.] Aesthetic Individualism, however, deprives life of its meaning. There can be neither purpose nor ideal in such a life, for everything beyond the individual is purposely excluded. The result is the dissolution of personality into a succession of states of passive awareness. Life becomes empty, being deprived of matter from without. As for matter within, there is very little of it, even in strongly marked personalaties. Individualism dissolves the individual and, hence, cannot serve as an explanation.

The same unsatisfactoriness of philosophical solutions may be noted with reference to particular problems. The problem of the one and the many, for instance, has for long been defying solution. The many, as such, are isolated. Until they get into relation with one another, life must remain valueless. The happiest life (either individual or social) is one wherein all the elements steadily co-operate. Such co-operation we do have, to a certain extent. But there are also disruptions, these being more numerous than the former. This necessitates the search for a permanent basis of reality. This is found by some in an infinite, all embracing Absolute. The Absolute takes up and transcends all individual differences. Disconnections and disruptions are but apparent and need not dishearten us. They are but transient phases of the Absolute unity. We are assured of "central peace abiding at the heart of endless agitation." To this, there is the formidable objection, that in the presence of the Absolute, the individual wilts and droops. Its calm and unity are valueless for our purposes, since they pertain only to the whole and not to parts. But connection and disconnection alike are meaningless with reference to the Absolute, for in homogeneous whole, what is there to be connected ?

We, thus, see that while relation is indispensable for the struggle with the external world, separation and individuality are equally essential from the subjective point of view. How to reconcile these two requisites and make them co-exist is a problem still to be solved.

The problem of change and persistence also awaits solution. Amid the fleeting presentations of this world we seek for some persistent, permanent reality, but do not find it. The absence of such a persistent element has the effect of discouraging human endeavour. For, where everything is changing, what is the use of work ? We ourselves are transitory. Much more so our works. We can never hope to produce any permanent beneficial result. Further, how can we be sure that what is beneficial at one moment may not be baneful the next ?

Recourse is had once again to the infinite. The Absolute alone is real and it is timeless, unchanging, eternal. Our works as expressions of the Absolute, may also have a permanent character. This theory, however, does not help us much. As has been said above, it does away with individuality. And apart from individuality, how can there be any work ? A further difficulty is that Absolutism fails of its own purpose. It was called in to provide human activity with a sufficiently strong basis. It declares, instead, human action to be unreal, for it is in time whereas the Absolute is a temporal. Bare change and bare persistence are equally unsatisfactory and a compromise has to be effected.

The problem of truth, again, presents similar difficulties. Truth was supposed to stand for the correspondence of thought and object. Such correspondence, however, is untestable. It would appear, therefore, that we can never know the truth. To avail this difficulty the test of truth was declared to be self-consistency. But error may also be self-consistent. It will not do to spirit away objectivity. If the subjective side is ignored, once again, there is no question of truth. Truth lies essentially in a relation between subject and object. It must be, therefore, present in and yet transcend both.

Similar contradictions beset the solution of the problem of happiness. In fact, wherever we turn, we find the present philosophical situation to be intolerable. There is a crying need for a philosophy of compromise, philosophy of life. Eucken's method is noological. It starts neither with bare subject nor bare object, neither bare particular nor bare universal, but with each in relation to the other. Starting with an initial dualism we can never get to a satisfactory unity. The world is the scene of a combat between gross Matter and pure Spirit. Man tries to conquor his environment and make it spiritual. This, by himself, he is not able to do. Spiritual centres are too scarce and too weak in this world of matter. The work of the spirit can be carried on at all, only because of man's relation to and infinite spiritual life, transcending time. Man succeeds in his life-work in proportion as he appropriates more and more of the infinite life. In man, two tendencies meet, the material and the spiritual. And he has to decide which side he is to ally himself with. The movement of the world is progressive and the more man appropriates of this spiritual life, the more he will be able to further this process of evolution. In allying ourselves with the Spirit and forwarding the world's progress lies true freedom. The service of God is perfect freedom.

The duality of subject and object is got over in action, conscious, purposive action, inspired by an ideal. "The duality itself first appears as the mode through which a personal unity attains to its own self-realisation.......It is indigenous to the action. It is both grounded within it and overcome within it" (*Rudolf Eucken's Philosophy of Life*). "The reconciliation is here achieved within the very action that brought the opposition into being."

The solution is based on a particular theory of knowledge known as Activism. Like Voluntarism and Progmatism, this theory insists on the emptiness of the bare intellect and the importance of action in knowing reality. It is in and through action that we come into direct contact with reality and intelligence has value only as directing action. Life and its needs must constitute the test of reality, not the demands of the bare intellect. Thought and life are intimately connected and the failure to recognise this connexion is responsible for much of the disputes among philosophers. Activism, however, is not identical with Pragmatism. Truth is truth not because it is useful. We can only say that truth is known through beneficial self-activity.—(*To be concluded.*)

RABINDRA NATH TAGORE'S POETRY.*

By "H. L. C."

THE publication of the English translations of the Bengali poems of Rabindra Nath Tagore—rendered by the poet himself (a unique adventure, since he has not until very recently seriously dressed his ideas in a foreign garb) has made his name familiar all over Europe and America and has claimed the attention of Cabinet Ministers equally with the Balkan war. Almost all the leading journals in England and America have reviewed the books, heaping glowing panegyrics on its simplicity of language, its chiselled beauty of expression, and its abiding poetic charm. No translation of any oriental work—not even that of the immortal *Sikuntala*—has ever aroused so much enthusiasm or elicited such a deep-hearted response in circles which have inherited literary traditions. And yet the books are a conglomeration of fragments—too loose in structure to convey the great architectonic powers of the poet—too familiar to express adequately his marvellous art—too much on well-known levels to bear sufficient testimony to the supreme efflorescence of his spirit. Moreover being a translation, it is the wrong side of the tapestry, unable to represent properly the abounding affluence of emotion with which the original is permeated. It does not flash any message like the works of Whitman—nor does it contain any philosophy to stir the depths of thought. Has it then been flung upon the world at a psychological moment ? Does its accents swell above the triumphant march of science trampling upon the tenderest susceptibilities, above the ruthless din of commerce indifferent to life's higher aims—above the hurly burly and haphazard scramble of modern competition, careless of the larger aspects of things ? Does it give us a glimpse beyond the clamorous visions of materialistic progress, of a more ethereal realm of which the human spirit also claims citizenship? What is the incalculable felicity that it clasps ? What is the divine spell that has influenced so many men steeped in the purest atmosphere of culture to speak in the most fervent terms of these books? Let the following extracts answer

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* *The Gitanjali.* By Rabindra Nath Tagore. (Macmillan and Co, Ltd. London) 1913.
The Gardener. By Rabindra Nath Tagore. (Macmillan and Co., Ltd. London) 1913.
The Crescent Moon. By Rabindra Nath Tagore. (Macmillan and Co., Ltd. London) 1913.

> But beneath and about it all is this spirit of curious quiet. We have found our new Greece suddenly. As the sense of balance came back upon Europe in the days before the Renaissance, so it seems to me does this sense of saner stillness come now to us in the midst of our clangour of mechanims.......I am not saying this hastily, or in an emotional flurry, nor from a love of brandishing statement. I have had a month to think it over. There is the same sort of common sense in the first part of the New Testament, the same happiness in some of the psalms......Rabindra Nath Tagore has done well for his nation in these poems. He has well served her foreign office. He has given us a beauty that is distinctly oriental, and yet it is almost severe, it is free from that lusciousness, that overprofusion, which in so much south-oriental work repels us. His work is, above all things, quiet. It is sunny, *Apricus*, 'fed with sun, delighting in sunlight.' (Ezra Pound in the *Fortnightly Review* for March 1913.)

> "Since the Hebrew scriptures and the Greek testament were translated into the English Bible no finer transfusion of the genius of other or Eastern tongues into that of the Western world has been effected..........So far finally as one may venture on a contemporary estimate from this side of the world, it may be said that nothing has come to these shores of late years in the way of poetry from abroad that can compare with these Indian songs. Their imagination and melody touched with human feeling and spiritually fired are of a quality unlike anything we have had in this or the last generation. Indeed one is tempted to go further and to say that they are among the few really

important things that have happened in poetry within the overlapping terms of two centuries, the nineteenth and the twentieth ; while the message they bear to the Western world amounts to a spiritual revelation. (Earnest Rhys in the *Nineteenth Century* for April 1913.)

This is certainly the language of hyperbole, but of reasoned hyperbole, of hyperbole weighed and appraised. Europe, whatever she might say in her pride of conquest and far-flung empire, would never be able to divest herself of the insistent glamour of the East. The call of the Orient will keep sounding—the call to the West tied to the racing chariot of Mammon, which as it whirls along crushes the noblest part of life, the call to come back to the shining path, to turn aside for a while and gaze upon the primal relation of God and Man stripped of mask and mesh and mummery. The modern world which had thought that it had not only studied but left behind all religions—that it had explored and mastered all the obscurest systems—that it had put together as in a casket all the spiritual truths which have radiated their beams to the uttermost corners, here finds a fountain of everlasting light set above the "howling senses' ebb and flow." It stands fascinated at the poet's clairvoyance which, through the triple steel of artificial circumstance, makes the iridescence of the inner soul shimmer out.

The genesis of the greater poems has been eloquently described by the distinguished poet himself in his *Jiban Smriti* (Reminiscences). This autobiographic fragment is one of the best pieces in the style of imaginative prose. Space will not permit of any extracts—and we must reluctantly bow to the tyrant's decree. But the studious avoidance of all erotic anecdotes leaves us a trifle disenchanted. The salt and relish of picturesque narrative of the most intimate human relations is sadly missed. The aureole of love does not bend over its pages: Cupid does not smite the harp of life and end in a crash. The ideal autobiography, to my mind, is the midway point between the memoirs of Cellini and Rousseau--glowing with the root passions, dealing cruel blows to 'high heels of convention, nor dissembling kinship with the four-footed,' and the sketches of Gibbon and Mill, simple, clear-cut, intellectualised gems. With this reservation the Reminiscences of Rabindra Nath Tagore will stand out as one of the enduring land-marks of Bengali literature.

In Raja Ram Mohan Roy's time India appeared restless, troubled, divided, palpitating with the barbed arrows of modern learning, not knowing which way to turn, whether to array itself in the new light raying forth from over far-off seas, or to shrink into its immemorial quietism heedless of the dissolution of the old order. Rabindra Nath Tagore, summing up the age, open's Europe's eyes not to a people adrift on a wrecked ocean, but steady, balanced, firm—developed from the struggle, hardened from the combat—in repose after the turmoil, in almost ambrosial peace after the tremendous upheaval—with final estimates, adjustments and aspirations in the greater spheres of thought. He leaves his native shore for the magic West dignified in manners, versed in foreign tongues, yet full of the ancient learning, a gentleman, a scholar, a poet, a musician and comes back crowned with supreme recognition, dowered with the love of all the nations of the western world. He returns to his golden clime—not merely as a voice with the doom of Echo hanging over him—but a triumphant personality leaving his spirit's strenuous impress on the religious thought of Europe and America.

REVIEWS AND NOTICES.

ISLAM IN SPAIN AND EGYPT.

Spanish Islam : A History of the Moslems in Spain. By Reinhart Dozy. Translated with a Biographical Introduction and Additional Notes. By Francis Griffin Stokes. (Chatto and Windus, London) 1913 21*s*. net.

Arabic Spain. By Bernard and Ellen Whishaw. (Smith, Elder & Co., 15 Watertoo Place, London.) 1913. Price 10*s* 6*d*.

Veiled Mysteries of Egypt. By S. H. Leeder. (George Bell and Sons, Ltd, London) 1913. Price 7*s* 6*d*.

The Man of Egypt. By C. S. Cooper. (Hodder and Stoughton, London) 1913. Price 3*s* 6*d*.

THE story of the Arabs in Spain—their successes and failures, their conquests and achievements, their eventual deterioration and final expulsion—is one of the most fascinating and moving in all human history, and though there is a fairly large literature on the subject, yet it is admitted on all hands that no one so far has done so full a justice to it as the great Dutch historian, Dozy, who wrote however, in French, with a view evidently to command a larger audience. Reinhart Dozy's *Histoire des Musulmans d'Espagne*, by which, to use the words of *The Cambridge Modern History*, the author "brought order into the chaotic and legendary history of the Moors in Spain," is something more than a "history"; it is a notable piece of literature. While the student finds it crammed with illuminating facts gathered at first hand by a great orientalist from Arabic sources, the general reader is fascinated by the vivacity of the style and the romantic interest of the episodes. It is not too much to say that Dozy's work is characterised by much of Froude's charm, and none of his inaccuracy. Though written on strictly scientific lines, it reads more like a romance than a dry-as-dust history. Dozy went direct to the Arabic fountain-heads, and his work has never been superseded; he is, in fact, the Gibbon of mediæval Spain. New discoveries may in the future supplement his work, but they cannot diminish its value. Dozy did himself supplement, and in a very few instances correct, his history by the publication, in 1881, of the third edition of his *Recherches sur l' Histoire et la Litterature de l' Espagne pendant le Moyen Age*, which is not a continuous work, but a series of notes and disquisitions on various historical problems of the epoch. The few passages, therefore, in the *Recherches* which correct the *Histoire* are embodied in the text or notes of Mr. Stokes' translation. The German version (1874), containing corrections by the historian, has also been consulted throughout. In the notes, too, are cited relevant passages from more recent writers, who usually, however, quote Dozy as their authority. The publishers—whom we heartily congratulate on their enterprise—rightly believe that it is not making too high a claim to assert that to the serious student of early European history, who is unversed in Arabic, a thorough knowledge of Dozy's great work is indispensable; while to the general reader, but slightly acquainted with the subject, the book is a revelation. That is also the reason for its finding, at last, an English translator. It has waited fifty-two years for this distinction, though it came to its own in German not long after its French publication. In our opinion an English translation was eminently desirable and the one, now under notice, will interest many who would never think of searching for the now scarce French original. Something is necessarily lost in any translation from so subtle a language as French, but Mr. Stokes has been amazingly successful in his task. He has prudently avoided the snares of a literal rendering, and has boldly transformed Dozy's meaning into vigorous English. In fact, the book does not smack of French at all, but reads as if it had been written from the first in English and this is about the highest praise to offer. Nor is its literary excellence attained by any sacrifice of scholarly accuracy. The Arabic names are scientifically spelt and the notes, if slightly popularised are not sacrificed but augmented. An excellent biographical sketch of the author is affixed and a good map, a fairly comprehensive bibliography of the subject and, last but not least, a carefully-compiled index, all contribute to add to the value of this most fascinating history. Though Dozy's book does not go beyond the eleventh century and centres mainly round the rise and fall of the Spanish Khalifate, yet, for the period it covers, it is an acknowledged classic and masterpiece and in its excellent English garb and handsome get-up should command a very large audience in the English-knowing world.

Mr. and Mrs. Whishaws' *Arabic Spain* is a welcome addition to the existing histories dealing with Moslem Spain. It throws new light on her history and art. The authors have made the most of their long stay in Seville. Although handicapped by their ignorance of Arabic, they have had other advantages of long residence and an intimate knowledge of many places, people and things, not easily accessible to foreigners merely visiting Spain. They have taken pains to compare the statements of different historians, both Arabic and European, and where these contradict each other, they have even ventured to offer independent judgment, fortifying their arguments by internal evidence, and have exhibited critical faculty in the elucidation of the Arabo-Spanish history and art. From the title one would expect that they would traverse the whole field of entire Moslem Spain but they largely limit their "side-lights" to Seville, the centre of Yemenite art and civilisation, on which they are well qualified to speak by reason of their local residence and knowledge. The general reader will find it hard to wade through the book, as it is full of dry facts and long quotations, interspersed with art criticism; but the student of archæology and art will be amply repaid by its perusal. The book begins with a learned Introduction which gives us a glimpse of the line of elucidation adopted by the authors. The first chapter is entitled "Christianity under Islam" which is very readable. "The Christian Church", the authors say, "had a continuous, and so far as can be gathered a vigorous existence, not only during the Moslem domination in Spain, but also in Morocco for nearly a hundred and fifty years, after Islam had lost the whole of Spain except the kingdom of Granada. This fact alone shows that there can have been little or no persecution, for the sturdiest faith could hardly have survived for five or six hundred years, had any persistent attempt been made to stamp it out". The history of the descendants of Witiza, the Gothic king who immediately preceded Roderick, is detailed in two chapters. It is very interesting to follow the fortunes of the Muwallad families sprung from the Gothic princess Sara and her two Moslem husbands, Isa Ibn Muzahim and Omar Ibn Zaid Al-Lakhmi. The Gothic-Yemenite alliances gave to the world men of letters as well as men of war. In another chapter is traced the influence of the Cops in Spain. The treatment meted out to the Christians and Muwallads under Abdur Rahman III and his successors including Almansar, the Yemenite Wazir, is outlined in three successive chapters. Then follows the story of Hisham II, the mysterious Cordovan Caliph, the accounts of whose resuscitation are dwelt at almost tedious length and the authors have been studious enough to give every available version of it. The rest of the Arabo-Spanish history is dealt in five chapters. Then begins an interesting stage in the history, and the relations of Al-Ahmar, the founder of the Nasrite dynasty of Granada, with San Fernando of Castile form the subject of a chapter. After the subjugation of Seville, the Andalucian states came under the sway of Fernando. The wise and liberal policy adopted by Fernando and his son Alfonso X towards his newly-conquered subjects is treated under the heading "Islam under Christianity" which forms, as it were, a companion chapter to the first one entitled "Christianity under Islam". The influence of Egypt and the Coptic Church upon the life and art of the Sevillians is traced in a separate chapter. The book concludes with a chapter on "The Industries of Andalucia under Islam". There is a valuable appendix at the end of the book and the geneological tables throw light on the tangled history of the Gotho-Arabic dynasties. The authors have taken infinite pains to trace the development of Arabic art in Seville. The illustrations which mostly allude to Gothic, Mozarabic, and Coptic architecture throw interesting side-lights on the blending of the various schools of art. They do not, however, face the pages wherein allusions are made to them. The authors seem to be quite at home when dealing with the subject of Andalucian art and their comments and criticism are most scholarly. It is these which give intrinsic value to the book. Students of Arabian history and art will do well to study it.

Mr. Leeder's *Veiled Mysteries of Egypt* has, we notice, roused a keen controversy in the missionary circles in Europe and America, and we are not surprised at it; for perhaps no book brought out during the current century by a Christian about a Mussalman country, has been so outspoken in its appreciation of the customs and the creed of the people dealt with. Mr. Leeder criticises in his preface the writings of the missionaries, particularly the works of Rev. W. St. Clair-Tisdall, Mr. Samuel Zwemer and Mr. W. H. T. Gairduer. *The Religion of the Crescent* by the first of these, Mr. Leeder regards—and, we think, rightly so—as “a heartless book, for all its scholarship.” Mr. Zwemer “is another prolific writer” whose works are characterized by “cruel and relentless attacks on Islam.” Mr. Gairdner's *Reproach of Islam*—as the very name implies—is “lacking in.........human affection.” Mr. Leeder deservedly differentiates from this group the American scholar Dr. Duncan Black Macdonald—whose learned and luminous works on Islam have been appreciatively noticed in the *Hindustan Review*—and Mr. C. F. Andrews of Delhi, too well-known to our readers to need any introduction. All this will indicate the sympathetic insight with which the author is endowed. We hold no brief for him and are not prepared to say that at places he has not let his enthusiasm outrun his sense of just appraisal of historical facts and analysis of the religious tenets of Islam as are found to exist in modern Egypt. But after a careful perusal of the work we make bold to assert that no more profoundly luminous a study of the sociological conditions of the Mussalmans of Egypt has seen the light since the publication of that great classic—Lane's *Modern Egyptians*—in the forties of the last century. Withal it is a very comprehensive book. Its four parts—subdivided into many chapters—deal respectively with “Moslem Life in Town and Village,” “Reflections and Observations in the Mosques,” “Great Feasts and Festivals,” and “The Great Question of Islam as interpreted by the Moslems themselves.” All the essays—for each chapter practically constitutes a separate disquisition—are not only learned but luminous, not only interesting but instructive. They comprise a wealth of material—rich and rare—such as is not available about the Mussalmans of any other country, in so compact and handy a form as is available in Mr. Leeder's book. Similar books about the Hindus and Indian Musalmans would be valuable acquisitions to Anglo-Indian literature, provided, of course—and a big proviso that—we could get as competent and sympathetic observers and writers as is Mr. Leeder. The value of the letter-press is enhanced by its being embellished with a large number of most excellent photographic reproductions. Altogether, Mr. Leeder's *Veiled Mysteries of Egypt* is a remarkable work and it should appeal to all interested in the study, appreciation or solution of the great international problems connected with Islam and Mussalmans. To us in India the book is, therefore, of all the more interest.

Yet one more series of books dealing with the rising generations in some of the best-known oriental nations and all written by one author—we need not add, an American! The series is designated as "The Coming Men" and the first volume—the one under notice—deals with *The Man of Egypt*. The author's stay in Egypt was about twelve weeks, but he claims that the shortness of his sojourn saved him from "the depressing sense of bafflement which often confuses the person who has spent many solstices in an eastern land, and also perhaps from the faults and prejudices of certain writers upon countries other than their own, who, as the Australian poet would say, know not only quite enough, but rather too much." The book is fairly comprehensive and is exceedingly well-written, about the only criticism we have to offer being to the incorporation in the body of the text of whole pages of statistics, instead of their being relegated to appendices, abstracted and condensed into conveniently-arranged tabular statements for purposes of reference. As it is they not unoften distract the reader's attention and to that extent detract from the interest of the book. For the rest we have nothing but praise for the author's performance and his work forms a useful complement to Mr. Leeder's *Veiled Mysteries of Egypt*, noticed above. Whereas Mr. Leeder confines himself to the religious and spiritual aspects of Islam in Egypt, Mr. Cooper's object "is to give to the person who stays at home as well as to the prospective Egyptian traveller a brief and, if possible, an unbiassed idea of the coming man in Egypt in his industrial, educational, political and religious awakenings." In the task he has undertaken the author has succeeded remarkably well and students of what is called "Egyptian Nationalism" might do worse than devote themselves to a careful perusal of Mr. Cooper's *The Man of Egypt*, which is not only interesting and attractive—being well-got-up and illustrated—but informative and instructive.

RECENT LEGAL LITERATURE.

The Hindu Law of Marriage and Stridhan. By Sir Gooroo Dass Banerjee, Kt. M. A., D. L., Ph. D. Third Edition, Revised. (S. K. Lahiri & Co., 56 College Street, Calcutta) 1913. Price Rs. 10.

Hindu Woman's Estate. By Bhagwan Das Siruya, B. A., LLB., (Butterworth & Co., [India] Ltd., Hastings Street, Calcutta) 1913. Price Rs. 10.

Hindu Law: As Interpreted by the Judges in India and the Privy Council. By C. S. Ramakrishna, B L. Vol. II. (20 South Brahmin Street, Chitrakulam, Mylapore, Madras) 1913. Price Rs 7-8.

The Law of Joint Property and Partition in British India. By Ram Charan Mitra, M. A. B. L. Second Edition, (R. Cambray & Son, Hastings Street, Calcutta) 1913. Price Rs. 10.

The Insanity of Passion and Crime. By L. Forbes Winslow. (Heath, Cranton and Ousley, Ltd, London). 1913. Price 7*s.* 6*d.*

Caste in Courts. By L. T. Kikani. (Gantra Printing Works, Rajkot, Kathiawar) 1913. price Rs. 3.

The Law Relating to Bad Livelihood. By Sripati Roy, Bar-at-law. (Bar Library, High Court, Calcutta) 1913. Price Rs. 4.

The Law of Benami Transactions. By C. S. Somanath Sastri B. L. and P. Ramanath Iyer, B. L. (Law Printing House, Madras,) 1913. Price Rs. 3.

The Specific Relief Act. Edited by (Rai Bahadur) Mahim Chandra Sarkar. Second edition. (Rai M. C. Sarkar Bahadur & Sons, 75 Harrison Road, Calcutta), 1913. Price Rs. 4.

The Indians Arms Act Manual. By (Rai Sahib) G. K. Roy. Second Edition. (Lahore), 1913. Price Rs. 6.

The Law of Obligations in British India. Vol. I, Part I. By S. Vencatachariar, B. A. M. L. (P. R. Rama Iyer & Co. Madras) 1913. Price Rs. 2.

First Triennial Supplement to the Revenue Reports of Agra and Oudh, (1910-12). By M. Banke Bihari and M. Nirt Behari Mathur. (Nazair Kanun Hind Press, Allahabad) 1913. Price Rs. 4.

On its first appearance, in 1879, the Tagore Law Lectures of Dr. (now Sir) Gooroo Dass Banerjee, on the *Hindu Law of Marriage and Stridhan*, at once took their place as the standard work on the subject. A second edition was called for in 1896, and we have much pleasure now in according a hearty welcome to the third, revised and enlarged, edition, which has just been published in a handsome volume by the well-known and enterprising firm of Messrs. S. K. Lahiri & Co. It is now almost a new work, having been thoroughly overhauled and carefully revised and recast in the light of the decision, published since the appearance of the last edition. It now forms the most comprehensive exposition of the subject - at once learned and luminous – and will long occupy the rank of a classic in Anglo-Indian legal literature. As a matter of fact, it would be a mistake to regard it as a treatise on law, pure and simple; for it is even in a larger measure a scientific work on one of the most important groups of sociological problems. It has also a practical value to those seeking after social reform and progress, whose hands will be materially strengthened by the liberal views expounded by the erudite author, which favour lines of action which the social reformers desire to bring about in the matter of fusion of sub-castes by intermarriages amongst their members. For all these reasons a warm welcome will be extended to Sir Gooroo Dass Banerjee's book by the lawyer, the judicial officer, the sociologist and the social reformer.

Mr. Bhagwan Das Sirbya's *Hindu Woman's Estate* is a valuable contribution to the literature of Anglo-Hindu law. It is, within its limits, a fairly comprehensive sketch of the subject and the exposition is lucid. The principles have been carefully analysed by the author and their underlying elements have been critically examined with a view to determining the proper limits of their applicability, which are illustrated by reported cases published upto August 1913. The author has devoted special attention to points which arise in determining the nature and extent of necessity and in granting specific reliefs, as also in the powers of a female heir in the matter of alienation and her rights generally, while the sphere of rights and remedies of a reversioner have been fully dealt with and clearly explained. Nor is the important subject of proofs and pleadings overlooked; on the contrary, it is specially detailed and discussed throughout. Both, therefore, as an excellent and fully up-to-date digest of the voluminous case law on and as a thoroughly systematic exposition of the sujbect, the book deserves a warm aknowledgement from all practitioners and judges. Its get-up is very neat.

The first volume of Mr. C. S. Ramakrishna's *Hindu Law* was noticed by us in terms of appreciation in the *Hindustan Review* of January 1912. In our notice of the preceding volume we characterized the striking features and plan of the book and we have much pleasure in now offering our congratulations to the author on the completion of the work he had undertaken. The second and concluding volume keeps to the lines laid down in the first but deals with the subjects of Alienation, Partition, Inheritance and Succession, Gifts, Wills, Impartible Estates, Woman's Estate, Minority and Guardianship, Religious and Charitable endowments, Stridhana, and Custom. Thus the present volume exhausts almost the whole range of subiects treated as Anglo-Hindu law in our courts and deals with them —as did it first volume—in a systematic and lucid way. Each subject is dealt with as a separate whole and is for the sake of clearness sub-divided into minor groups. While the primary obiect of the book is to offer a well arranged summary of the codeless myriads of precedents, the discussion of general principles is steadily kept in view, with the result that the work is of great value both to the busy practitioner as also to the student of Hindu jurisprudence. The work, as a whole, is exhaustive and will lighten the labours of cur judges and lawyers. It deserves, therefore, a warm appreciation in the legal world.

Mr. Ram Charan Mitra's Tagore Law Lectures 1895-96 on *The Law of Joint Property and Partition in British India* took its rank, on its first publication, in 1897, as the standard work on the subiect. We, therefore, welcome its second edition, recently brought out by the author. It goes without saying that in the long interval that has elapsed since the first edition saw the light, the case-law on the subject has increased enormously, while the Legislature also has made new provisions for the partition of revenue-paying estates. The author has, therefore, done well to so re-cast the book as to make it practically a new work. He has discussed the underlying principles of the subject in the light of the authoritative decisions up to-date. In the first part the author lucidly deals with the subject of joint property amongst Hindoos and Mussalmans and in the second he sketches out clearly the principles governing partition amongst members of the two communities, and also the general law of the partition in the various provinces. In an appendix he has collected in a compact form the statute law on the subject as embodied in the Code of Civil Procedure and in the provincial codes. Altogether the book is singularly exhaustive and up-to-date and in its present form it is bound to maintain its position as the one indispensable work on the subject it deals with.

Though Dr. Forbes Winslow's *Insanity of Passion and Crime* is not—strictly speaking—a law book, nevertheless it may be regarded as such, as is it a valuable contribution to the science of Criminology.

It supplements the author's former work—*Mad Humanity*. The various chapters deal with the tragedies of passions, incipient insanity, irresponsibility, mental obscurity, criminal abnormality, early mental collapse, woman, and heredity, while the appendix contains statistics of 2457 cases of insanity. Though the book is highly scientific in its treatment of the subject, it is nevertheless so well written that it makes very interesting reading, in spite of its dealing with disagreeable phases of human life. The 34 photographic reproductions of celebrated cases—though sad as illustrating fallen humanity—are instructive and materially add to the attractions of the text. The book brings out into strong relief the terrible effects of abnormality in its many aspects and various phases and will appeal both to lawyers and criminologists.

Since the disruption of some of the bonds of Hindu Society, due to the influx of European civilization, questions pertaining to caste and social status have frequently arisen in our courts and it was time that we had a systematic sketch of the case-law on the subject. Such a compendium, well-digested and carefully arranged, has at last been presented to the profession by Mr. L. T. Kikani, in his *Caste in Courts*, in which he accurately sets forth the rights and powers of castes in social and religious matters, in so for as they are recognized in our courts. A useful Introduction gives an outline of the guiding principles of the various branches of the subject and the other chapters of the book deal comprehensively with its subdivisions in detail, with copious references to the authorities on the points discussed. We have, no doubt, that the book will be found very useful alike by the Bench and the Bar.

Mr. Sripati Roy, Bar-at-Law, is well-known to the profession as the author of the Tagore Law Lectures on *Customs and Customary Law in British India* and also of two small but very useful books—the *Law of Confession* and the *Law of Sanction to Prosecute*. He has now followed up the latter by his *Law Relating to Bad Livelihood and Cognate Preventive Measures*. The whole subject is very ably dealt with and handled with a complete grasp of its intricacies. The author has made very useful suggestions for recasting some of the sections of the Code of Criminal Procedure, which might well be taken into consideration by the Legislature. The treatment of the subject is lucid and comprehensive and the book is not only elaborate but written with a commendable critical acumen. It should find a place on the shelf of every judge, magistrate, criminal court practitioner and police officer.

scarce edition prohibitive. Writing from the point of view of the general reader, Dr. Caldwell's statement of the considerations which led him to prepare this *Comparative Grammar* is full of acute comment, while his analysis of the different languages is marked alike by a learned acquaintance with the earlier literature on the subject and a detailed personal knowledge of it. As to the merits of the book it would be sufficient to quote the words of the two editors—who are themselves most competent scholars—from their preface to the new edition: "Bishop Caldwell's *Comparative Grammar* is so well-known a classic of Indian philology as to need no introduction to readers who are interested in the ethnology or linguistics of India." The book in its present form will not only appeal to students of the subject but to all who are interested in South Indian ethnology, in general. We regret that the editors have excised Dr. Caldwell's exposition of the various Dravidian literatures. Instead of omitting these highly interesting sketches, they would have done well to bring them up-to-date in the light of more recent researches. We trust this will yet be done in the next edition. For the rest, the book will maintain its position as the leading text-book on Dravidian linguistics and philology

Mr. Douglas Dewar is well-known as a writer on Indian natural history and an ornithologist. He has already made his mark as the author of *Jungle Folk*, *Bombay Ducks*, *Birds of the Plains*, *Indian Birds*, and (with Mr. Frank Finn) the *Making of Species*, and his present volume, *Glimpses of Indian Birds* (John Lane, London.) will enhance his reputation for careful observation and powers of vivid delineation. Mr. Dewar belongs to that body of naturalists, which following the creed of Huxley, sets more store on observation than on theory. His remarks on Indian birds, therefore, are packed full of facts which have come under his personal observation, and the little theorising that is indulged in is frankly acknowledged to be of a temporary character. The thirty-nine "glimpses" deal with the different varieties of birds peculiar to India in an easy, style which makes no particular demands on the reader's power of concentration. All lovers of the subject will therefore extend a cordial welcome to this latest work, which shows how successfully he has specialised and in what a pleasant style he can write on the habits and quaint characteristics of Indian birds. Coming from a patient and acute observer, endowed withal with the gifts of graphic portrayal, the book will appeal not only to the specialist but to the general reader, as well, as it will enable the latter to visualise the birds described. Altogether a charming book, which it is a pleasure to read and re-read.

The edition of the complete works of Tennyson just issued (Macmillan and Co., London) is edited by Hallam Lord Tennyson, the poet's son. The editor contributes a very interesting introductory memoir on the life and work of his father, abridged from his standard biography of the poet, with some additional facts added, in places, illustrating his character or the method of his work. The commentaries and notes are for the most part those that the poet himself jotted down or made the editor do so, for posthumous publication and which throw considerable light on the text. The printing and get-up are excellent and leave nothing to be desired. Altogether, it is not only the completest and best but an ideal edition of the works of Tennyson.

Since his death the fame of Francis Thompson has been steadily rising and a compact edition of his complete poetical works, such as is now offered in *The Collected Poetry of Francis Thompson*, (Hodder and Stoughton, London) will supply a decided want. Though the size of the volume is a little inconvenient to handle, the printing and get-up are almost superb and should appeal to all book-lovers. In form the book resembles the edition of Kipling's poems, which we noticed some time back. We commend this book to all lovers of good poetry as also to all lovers of sumptuous books.

Mr. J. M. Robertson is a voluminous author and withal a very thoughtful and suggestive one. He has written over thirty works, all calculated to advance Rationalism and popular liberty. One of his most important works is *A Short History of Christianity*, which first appeared in 1901. A completely revised and enlarged edition of it has just been published (Watts & Co., London) and it is a great improvement on its predecessor To those who desire to study the origins and growth of Christianity from the Rationalist standpoint, no better book can be commended than Mr. Robertson's *Short History*, which is at once learned, comprehensive and lucid.

Though there are many excellent lives of Napoleon in English, it is not disparaging to any of them to say that none can compare with Dr. John Holland Rose's *Life of Napoleon*, either in accuracy, scholarship or brilliance. Published first in two volumes in 1901, it has passed in the interval through six editions, each of which has been carefully revised. The present popular edition in one volume has been subjected to careful scrutiny, the progress of Napoleonic studies in this century having rendered corrections necessary in some matters of detail. The author has availed himself of the opportunity to carefully revise and overhaul the whole work, and has made alterations and additions, especially in notes at the end of some of the chapters. In its present form it will long occupy the highest position among the English biographies of Napoleon, as being out-and-out the best book on the subject.

Dr. Robert Mill's *Realm of Nature*, (John Murray, London) on its first appearance in 1891, as one of the volumes in Mr. Murray's then recently projected "University Extension Manuals" series, took its place as the best and most comprehensive outline of the science of Physiography and it has successfully maintained that high position during the twenty-two years which have since elapsed. It has been frequently reprinted in this long interval but the author took the right view in thinking that it was time the book should be subjected to a careful overhauling and thorough revision. This he has done in bringing out the second edition, under notice, which is now fully abreast of the results of researches in Science. The book will continue to be, what it has been these many years, the best and completest text-book of the subject—informative, instructive and withal interesting, owing to the extreme lucidity which characterizes it.

Mr. Joseph Jacob's *Geographical Discovery*—which sketches how the world became known—now appears in a revised and enlarged edition (Hodder and Stoughton, London) with twenty-six maps. There are many large works on the subject but for a handy, compact sketch of geographical discoveries from the earliest times of exploration up-to-date, we know of no book which is better calculated to instruct the student of the subject than Mr. Jacob's. The appendix, which gives in a chronological order the chief voyages and explorations and the chief works in which their results are recorded and the annotated list of maps and illustrations, materially add to the value and usefulness of the book.

Thakur Rajendra Singh (Tikra State, District Sitapore, Oudh) has done well to translate into English from Hindi, the well-known book called *Singhasan Bati* under the title of *Legends of Vikramadittya*, which has been brought out with the advantage of all the mechanical skill for which the Indian Press, Allahabad, has justly earned a reputation. The translator has done his work well, his translation having been rendered into good, idiomatic English. The stories translated occupy an important place in the literature of Folklore—apart from their interest to the general reader—and the book will, therefore, appeal both to the student of the science and to the layman anxious to read romantic stories

The authors of the *Law of Benami Transactions* have, so to say, broken new ground, for except the sketch of the subject in treatises on Hindu Law, there is no text-book on the subject that we know of. As a first attempt, the book is highly commendable. The first four chapters deal with certain general and introductory matters connected with the subject, while the remaining ones are devoted to that of evidence and presumptions connected with such transactions, estopppel of benamidar and real owner, and benami relationship between principal and agent, landlord and tenant, etc. One chapter has been allotted to the English doctrine of advancement and its application to India. The book is thus fairly comprehensive and is fully abreast of the case-law. It would be found very servicable by the busy practitioner.

Rai Bahadur Mahim Chandra Sarkar, late of the Bengal Provincial Civil Service, Judicial Branch, has long since earned the well-deserved reputation of being a careful and lucid commentator of some of our codes. His commentaries on the Code of Civil Procedure, the Evidence Act, and the Land Acquisition Act, are well known to the profession and have received commendation from the highest quarters. His commentaries on the Specific Relief Act have just been brought out in a second edition, carefully revised throughout, with the recent case-law fully incorporated in the text. Though there are many bulky editions of the Specific Relief Act, there is none more handy and fully up-to-date then Mr. Mahim Chandra Sarkar's The book is neatly got-up.

We welcome the second, revised and enlarged edition of Mr. G. K. Roy's *Indian Arms Act Manual*, the first edition of which we noticed in terms of appreciation. The book, under notice, is a distinct improvement on its predecessor—good as that was It is now the most exhaustive *vade macum* of the subject and should be found highly useful by all who have to administer the Indian Arms Act, since it brings together within a reasonable compass not only the text of the statute but all the rules and orders promulgated under it.

Mr. S. Venkatachariar has undertaken a very useful publication in his *Law of Obligations in British India*, the object of which is to group together the various sections of the principal Acts and Regulations bearing upon the subject of the law of obligations in this country. The volume before us comprises the Contract Act, the Specific Relief Act and the Negotiable Instruments Act. The book, when completed, will prove of considerable assistance to students of law. The notes and references to decision are suggestive rather than exhaustive and this in itself is a great advantage.

We commended sometime back the *Revenue Reports of Agra and Oudh* and the compilers have now brought out their first supplement for the years 1910-12. The merits of the previous publication being by now well-known, there is doubt that the supplement will find on equally large sale. It being the only election of its kind on the subject, and a good one withal, is sure to meet with the success it deserves.

OUR LIBRARY TABLE : MISCELLANEOUS LITERATURE.

MURRAY'S *Handbook for India, Burma and Ceylon* (John Murray, London) has long since attained the dignity of a classic in Anglo-Indian tourist literature. Originally published in four parts, between 1859 and 1883, it was condensed into a single volume in 1892, and the popularity and success of the latter can be judged by the fact that the book, under notice, is now in its ninth edition. Of convenient size, replete with well-arranged and carefully selected information—which is, generally speaking, accurate, even in matters of detail—it is an invaluable companion to the tourist in the Indian Empire and Ceylon and is also a highly useful repertory, for purposes of reference, both as to places and historical incidents. The present edition has been very carefully revised and, in places, enlarged and it may now be said to be an almost perfect piece of work—its informative letterpress being enriched with no less than seventy-nine excellently—drawn maps and plans, which in themselves are a valuable feature of the work ; particularly the large map, in pocket, showing the railway systems up-to-date. The Introduction which gives an accurate and interesting sketch—though necessarily condensed—of the history, religions, archæology, ethnography and arts of the country, enhances materially the value of the work offering as it does material assistance towards a just understanding of India and its people ; while the descriptions of the various routes and the practical information about travelling, sightseeing and shopping—much of which is conveniently arranged in an alphabetical "Index and Directory" at the end of the book leave—almost nothing to be desired. We have only one criticism to offer and that is about the totally uncalled-for frequency with which the offending and repellent word "native" is used throughout the book, in place of the now-universally acknowleged appropriate word "Indian." We trust this glaring blemish will disappear from the next edition of an otherwise ideal handbook, which judged by even the highest standard of guide-book making emerges successful out of the ordeal.

The late Dr. Robert Caldwell's *Comparative Grammar of the Dravidian or South-Indian Family of Languages*, of which the third edition, revised and edited by the Rev. J. L. Wyatt, M.A. and T. Ramakrishna Pillai, B.A., has just been issued, (Kegan Paul, Trench, Trubner and Co., Ltd., Broadway House, 68/74, Carter Lane, London) has been acknowledged, since its first appearance in 1856, as the one standard and most indispensable work on the subject. A second edition of it appeared in 1875, and the present has been prepared to meet the need of those who require such a book for their studies but find the price of the earlier and now

Six per cent. of the Bengalees live in towns, but excluding Calcutta and Howrah, the proportion of the urban to the total population falls to 4 per cent. In Behar and Orissa, only 3·4 per cent. of its people live in the 76 of its "towns." Conditions in Bombay are different, and of every hundred inhabitants 18 live in towns. "The Burman, though fond of the amenities of town life, is most averse to the hard, rigid discipline essential to modern urban industry." In the Central Provinces and Berar, 8 per cent. of the people live in towns, but the proportion varies in different parts. Madras shows 11·7 per cent, and the United Provinces 10·2. And so on. The study of the statistics bearing upon urban aggregation yields one or two notable results. "There is a growing tendency for people to congregate in towns of a certain kind." These are towns which maintain factory labour on a large scale, and those, too, which provide the best facilities for collecting the raw material and distributing the manufactured article. Increasing trade and improving railway communications also encourage urban growth, although the results are obscured by the presence of plague. Some of the modern conditions affecting town life are admirably summed up by Mr. Gait:

> Throughout India there are many former capitals of defunct dynasties whose population is steadily dwindling. During the last ten years, Mandalay, the last capital of the Kings of Ava, has lost a quarter of its population. There are other towns such as Baroda, which though still the capitals of Native Chiefs, are losing population because their rulers, more enlightened than their predecessors, no longer think it essential to their dignity to maintain in the vicinity of their palace a large rabble of useless parasites. Other towns again were important distributing centres in the days of river borne trade, but are decadent now that the railways have become the chief means of transport. Patna is a case in point; but it may confidently be anticipated that the selection of this ancient city as the capital of Behar and Orissa will restore its waning prosperity, and that it will soon recover its lost ground, just as did Dacca during the brief period for which it was the capital of the short-lived province of Eastern Bengal and Assam. While fostering the growth of some towns, the improvement of communications by rail often has a bad effect on others. It encourages the opening of shops in the smaller towns and large villages, where people in the neighbourhood can get their supplies instead of, as formerly, having to make a journey to a more distant market, and it enables the residents in many of the larger towns to make their home in the suburbs or even further away.

The subject of migration calls for notice, especially at the present juncture. There are conditions which point to the rapid increase of migration in the future, but at present the statistics show that its volume is comparatively small. There is considerable "casual" migration; for instance, 16·5 millions, out of the 26·5 millions enumerated in a district other than that in which they were born were immigrants from the adjoining district. The intra-provincial movements are too small, but not so the inter-provincial. Witness the large streams of emigration from Behar and Orissa, Madras, the United Provinces and Rajputana, and of immigration into Bengal, Assam and Burma. Then there is a certain amount of immigration to India from other Asiatic countries: there were 504,000 such immigrants enumerated, of whom more than half were natives of Nepal. 92,000 were immigrants from Afghanistan, being 22,000 less than at the census of 1901. On the other hand, Chinese immigrants have risen from 47,000 to 80,000, the bulk of these being enumerated in Burma. Arabia sends 23,000 of whom the majority are found in Bombay. Immigrants from countries outside Asia number 146,265. The United Kingdom sends 122,919; Germany is next with 1,860 and France third with 1,478.

Mr. Gait gives two valuable tables showing (1) the variations as compared with 1901 in the number of immigrants from outside India, and (2) the total number of immigrants from outside India at each of the last three censuses. The all-India figures as to immigration from outside India are worthy of study:

	1911	1901
Nepal	280,248	243,037
Afghanistan	91,640	112,502
British Isles	122,919	96,653
(1) males	103,425	81,990
(2) famales	19,494	14,663
Germany	1,860	1,690
France	1,478	1,357
Other European countries	5,711	4,883
Africa	10,270	8,293
America	...	2,069
Australia	1,207	841

The grand total of immigrants from outside India at each of the three last censuses is compared below:—

1911 ...	650,562
1901 ...	627,438
1891 ...	525,521

The detailed figures need not be quoted, but it is interesting to note the following:—

	1911	1901
Africa	10,270	8,293
America	2,760	2,069
Australasia	1,267	841
At Sea	124	114

TOPIC OF THE DAY:

THE CENSUS OF INDIA—A BIRD'S EYE VIEW—I.

MR. E. A. Gait's admirable Report on the Census of India is a veritable storehouse of information bearing upon every aspect of the social, moral and economic life of the people. Considering the vast variety and scope of its contents, the Report does not lend itself to perfunctory treatment, and all that is intended here is to furnish an analysis of some of the chapters in which the results of the census of 1911 are stated with Mr. Gait's wonted lucidity.

India is divided into fourteen British provinces and a great number of Native States. The principal administrative unit in both alike is the district. There are in the British provinces 275 districts, with an average area of 4,000 square miles and an average population very little short of a million. At the outset Mr. Gait points out that "the partition of India into provinces, states and districts has been determined by political considerations and does not always correspond to variations in the climate and soil or the ethnic distribution of the people." As he says in another place, Bengal, as now constituted, "is perhaps the most homogeneous of all Indian provinces." But the same cannot be said of any other administrative division, each with divergent physical and ethnic charcteristics. The Indian Empire contains 1,802,657 square miles, the provinces under British administration comprising 1,093,074 square miles, or 60 per cent. of the total. The total population is 315,156,396, of which British territory contains 244,267,542, or 77·5 per cent. and the Native States 70,888,854 or 22·5 per cent. To facilitate the comprehension of these stupendous figures Mr. Gait attempts a comparison with the area and population of European countries. He writes:—

> "The Indian Empire is equal to the whole of Europe except Russia, Burma is about the same size as Austria-Hungary; Bombay is comparable in point of area with Spain; Madras, the Punjab, Baluchistan, the Central Provinces and Berar and Rajputana are all larger than the British Islands; the United Provinces and Behar and Orissa than Italy; and Hyderabad and Kashmir than Great Britain, excluding Yorkshire. The population of India exceeds that of Europe without Russia, and is considerably more than three times that of the United States of America. The United Provinces and Bengal with the States attached to them both have as many inhabitants as the British Islands, Behar and Orissa as France, Bombay as Austria, and the Punjab as Spain and Portugal combined. The population of the Central Provinces and Berar approaches that of Brazil; Hyderabad and Burma have as many inhabitants as Egypt, Central India and Rajputana as Scotland and Ireland combined, and Assam as Belgium. In the

whole Empire, there are on the average 175 persons to the square mile, or much the same as in Europe outside Russia. In British territory, the number to the square mile is 223, and in the Native States 100; the former figure exceeds by 34 the density ratio in France and the latter is identical with that in Spain."

We must pass over Mr. Gait's very interesting disquisition on the predominant density factors in India—the distribution of population with reference to the natural divisions, and the influence of the various factors on which the growth of the population depends correlated with the density in natural divisions. In Western countries, variations in the population depend on commercial and industrial development, e. g. Lancashire with its cotton mills,—Durham with its collieries—maintains a teeming population, as compared with pastoral and agricultural counties like Oxfordshire and Lincolnshire. The conditions in India, where the main industry is agriculture upon which two-thirds of the population depends, are totally different from those of England where only 7 per cent. depend upon agriculture. In Europe agriculture alone is unable to support more than 250 persons to the square mile, whereas some purely agricultural tracts support more than three or even four times that number. The main density factors, as far as India is concerned, are those connected with agriculture. No doubt agriculture depends on rainfall, but Mr. Gait shows that there is no correlation whatever between rainfall of a given tract and the population which it will support. Another factor, which determines density more assuredly than rainfall, is irrigation. Witness the case of Madras where the East Coast South with a rainfall of 32″ has much the same density as the West Coast with 110″; or Gaya, where "canal irrigation has turned a most infertile tract, a large part of which was sandy and unproductive, into a region of rich fertility;" or the great Punjab canal tracts. Nevertheless, the irrigated area, although it exceeds 22 million acres, is a comparatively small area. Other factors that must be taken into account are the configuration of the surface and climate; as also historical conditions, as where generations of misrule and internecine wars have led to the depopulation of enormous tracts of country; and the fertility of the soil and the character of the crops grown. (It is admitted, for instance, that in most of the more densely peopled tracts (as in Behar) rice is the predominant crop).

Exigencies of space preclude us from touching except very briefly upon Mr. Gait's luminous analysis of the conditions which make for the slow development of urban population. As has often been said, India is to be found in her villages. In Assam, only 3 per cent. of the population reside in the so-called "towns."

A more interesting table is that in which Mr. Gait gives the figures as to Indians enumerated in the British Islands and in the British Colonies in 1911. The figures as to the former are dealt with with sufficient fulness: those as to the latter are amply worthy of study. Thus, in Asia the number of Indians enumerated is as follows (we give the principal figures):

	Males.	Females.
Ceylon	284,248	189,582
Straits Settlements	53,210	12,747
Federated Malay States	120,104	33,660
Other Protected Malay States ...	9,136	1,940

Then we go on to Africa. Anglo-Egyptian Sudan, Uganda, Nigeria, Nyasaland and Bechuanaland claim altogether a litte over 2,000 Indians, but of these 1,687 (1,444 males and 243 females are in Uganda.) The figures as to the immigrants enumerated in the territories subject to the South Africa Union Government are as of special--nor to say, painful—interest at the present moment.

	Males.	Females.
Cape of Good Hope	4,591	192
Natal	49,951	23,370
Transval	6,240	614
Orange Free State	144	4
Basutoland	29	5
Swaziland	6	5

Rhodesia is not within the Union but it is interesting to note that 608 Indian males and 39 females were enumerated there. Sierra Leone and Seychelles are negligible, but Mauritius enumerates a large and (according to all accounts) thriving Indian population, consisting of 23,757 males and 11,592 females. Zanzibar returned a total of 8,122 persons.

Bahamas, Grenada and British Honduras enumerate about 500 Indians. But Trinidad shows a total of 50,583 Indians, 32,777 males and 17,806 females. Two Indian males and one female flourish in the Falkand Islands, but in Jamaica, there are 5,038 males and 2,750 females. British Guiana claims a larger number of Indians than Natal, *viz.*, 88,201—54,770 males and 33,431 females. Canada returns a total of 2,342 persons (presumably all males.)

A few Indians have found their way into Dominica and Barbados, but there were 377 males and 235 females in St. Lucia. Fiji claims a considerable number of Indian immigrants, 20,187 males and 8,721 females.

During the decennial period, there has been an increase of 26,000 in the number of immigrants from the United Kingdom. Of the Britishborn, 77,626 were serving in the army. The industrial development which has taken place, the extension of railways, and the growing extent to which the British-born in India marry account for the increase. The number of females born in the British Islands and enumerated in India has risen during the decade from 14,663 to 19,494.

The statistics of emigration from India to distant places are deeply interesting and are lucidly set forth by Mr. Gait.

A small proportion of this emigration is to French or Dutch Colonies ; but the majority go to other parts of the British Empire. The latter is slightly over a million, of whom two-thirds are males; four-fifths of the aggregate being Hindus and only one-tenth Mahomedans. For convenience of reference, the main figures are given below:

Ceylon	474,000
Straits Settlements	231,000
British Guiana	88,000
Natal	73,000
Trinidad	51,000
Mauritius	35,000
Fiji	29,000
Jamaica	8,000
Zanzibar	8,000

One-fifth of these emigrants failed to specify their place of birth; of the remainder, 693,000 or 85 per cent. were from Madras, 32,000 from Bengal, 20,000 each from the United Provinces and Bombay, 16,000 from Behar and Orissa, 13,000 from the Punjab, and 8,000 from the Mysore State. The emigrants went as ordinary labourers in sugar, tea, coffee, rubber and other plantations. Those from Bombay and Bengal are mostly employed as lascars, while many from the Punjab are employed in the army or as military police. Those enumerated in Great Britain numbered 4,069,—3,892 males and 177 females. Mr. Gait gives an interesting table showing the occupations of those enumerated in Great Britain. Transport by water accounted for 2,536 persons, of whom 577 were in the Navigation Department, 1,363 in the Engineering Department and 591 were employed as cooks, stewards, &c. General terms which do not indicate a definite occupation account for 964 males and 101 females which, includes 932 male and 28 female students.

Medicine claims 76 persons. Letters, art and sciences find employment for 41 males and 3 females. 34 males and 27 females are returned as "living principally on their income." Domestic service accounts for 42 males and 27 females. Brokerage, commission and export are the occupation of 14, while 34 are engaged in trade of sorts. Hotels, cafes and restaurants employ 12 males and 3 females. Army and public administration claim 15 and 14, respectively. Religion is the occupation of 9 and Law of 37. Instruction is the occupation of 2 males and one female. Other miscellaneous occupations are indicated below:

Pasture and agriculture	1
Mines	1
Textile Industries	2
Wood industries	1
Industries of Dress and Toilet	2
Production and transmission of physical forces ...	7
Industries of Luxury	2
Transport by rail	3
Banks, exchange, insurance	4
Trade in textiles	5
Trade in pottery	1
Trade in food stuffs	4
Trade in furniture	2

To return to the main question of emigration to parts of the British Empire, Mr. Gait's remarks are quoted below.

> As already stated the movement to Ceylon is of long standing. Owing to the rapid expansion of tea cultivation. the number of natives of India enumerated in that island increased by 65 per cent, in the decade ending in 1901. Since then there has been a further increase of nearly 10 per cent., chiefly on account of the new rubber plantations. The great majority of these emigrants are from the southern districts of Madras. Mysore sends about 8,000, Travancore 7,000, and Cochin and Bombay 3,000 each. Most of them are temporary emigrants, who return after a time to their homes in Southern India. The total number of Tamils enumerated in Ceylon exceeds a million, but about half of them have been domiciled in the island for many centuries and barely 100,000 are the off spring of recent settlers. The emigration to the Straits Settlements and the Malay States is of quite recent growth, and is due almost entirely to the demand for labour on the rubber plantations. Most of the emigrants are temporary settlers, who return to their homes when they have saved a little money ; and the total number of Indians enumerated there exceeds by only 12 per cent. the number who returned India as their birth place. Almost four-fifths of the total number are males. Here also Madras is the principal source of supply, the Punjab (8,754) being the only other province which sends an appreciable number. In Natal, there has been a great deal of permanent settlement ; and of the total number of Indians enumerated there, nearly half were born in the Colony. Many of them have forgotten their native language and now talk only English. But it is in Mauritius that the process of colonisation has made most headway. The introduction of Indian coolies to work the sugar plantations dates from the emancipation of the slaves, three-quarters of a century ago ; and from that time onwards many of the coolies who have gone there have made the island their permanent home. Though it now contains only 35,000 persons who were born in India, the total number of Indians is 258,000, or about 70 per cent. of the whole population. A large part of the land is now owned by Indians, and they are dominant in commercial, agricultural and domestic callings.

We must reserve Mr. Gait's deeply interesting chapters on religion, age, sex, and marriage for subsequent treatment. In view of the general awakening to the need for the extension of education, it may be useful to state the results of the census of 1911. The broad fact that emerges is that of the male propulation 106 per mille are able to read and write, and of the female only 10; that is, there is only one literate female to every eleven literate males. There are local variations. In Burma, in the whole population, 222 persons per mille are literate, the proportion rising to 314, if we exclude those under 15 years of age. In every thousand persons of each sex, 376 males and 61 females are able to read and write. Of the other main provinces, Bengal and Madras come next with 77 and 75, respectively, of literate persons per mille. Bombay follows closely on their heels, Assam, Behar and Orissa, and the Punjab coming behind at long intervals. At the bottom of the list are the United Provinces and the Central Provinces and Berar with 34 and 33 literate persons per mille respectively. The main factor which has contributed to the growth of education among males is the period that has elapsed since different portions of India came under British influence—*e. g.* Madras, Bengal and Bombay are educationally more advanced than other provinces because the former were the first to come under British influence—and as regards female education, the diffusion of education varies inversely with the prevalence of the purda system. In the West Coast districts of Madras, which are subject to the influence of the matriarchate, there is one literate female to every six males, while in the Presidency as a whole there is only one to every ten. Then there is what may be called the urban factor, which plays a large part in the diffusion of education generally. "The cities are the great centres of social, intellectual and commercial life. They are better provided than the villages with schools, and they contain most of the higher educational institutions which attract large numbers of students from other parts. They also contain the principal law courts and some of them are the headquarters of Local Governments." Taking education by religion, the Parsis show the largest proportion of literates,—711 per mille (or, if persons under 15 years of age are left out of account, 831.) Of the males nearly four-fifths are literate, and of the females nearly two-thirds. The Jains came next with two literates to every five among the Parsis, but while half the Jain male population are literate, only four per cent. of the females are literate. The Buddhists follow closely on the Jains with one person in every four able to read and write. The Christians are almost on a par with the

Buddhists, with the difference, however, that in the case of the former the proportion of literate females is nearly half that of males. The figures for *Indian* Christians have been worked out separately, and it is seen that one Indian Christian in six is able to read and write; for males the proportion is one in four and for females one in ten. Mr. Gait goes on to remark :—

> The influence of Christianity on education is strikingly illustrated by the figures for the province of Behar and Orissa, where the proportion of Indian Christians who are literate is 76 per mille, compared with only 5 per mille amongst their animistic congeners. It must be remembered, moreover, that many of the Indian Christians had already passed the school-going age at the time of their conversion ; the proportion who are able to read and write must be far higher amongst those who were brought up as Christians.

The rates among Sikhs is one in 10 among males, and one in 70 among females; which is very much also the Hindu ratio, 101 literate males per mille but fewer literate females (8). Mahomedans with only 69 and 4 per mille, respectively, are at the bottom of the list. The number of literates of both sexes has increased during the decade from 15·7 to 18·6 millions, or by 18 per cent—the number of literate males by 15 and that of literate females by 61, per cent. The proportion who are literate per thousand males has risen from 98 to 106 and the corresponding proportion for females from 7 to 10. The figures as to the growth of female literacy are most encouraging—the total number of females over 15 years of age who can read and write is now a million and a quarter compared with less than half a million twenty years ago. In this connection, the progress in some of the Native States has been very remarkable. In Baroda, the number of literate females per mille has risen from 8 to 21, in Travancore from 31 to 50, and in Cochin from 45 to 61.

Taking individual castes, the Brahmin in the South leads the way; but his confrere in Bengal does not compare favourably with the Baidya, Subaranbanik and Agarwal; with the Kayastha, Agarwal and Saiyid in the United Provinces; with the same three communities and the Karan in Behar and Orissa; and with the Khatri, Agarwal and the Arora in the Punjab. As a general rule, the higher castes are at the top of the educational ladder, but the results are apt to be modified according to the occupation of the so-called low castes. The Rajput for instance, shows a smaller proportion of literate persons than others of an inferior caste, whose occupations as traders, writers, &c. impel them to educate themselves. Then, again, low castes in advan ced provinces often have a larger proportion of literate persons than high castes in backward ones.

In the whole of India, 1·7 million persons are literate in English. Of every ten thousand persons of each sex, 95 males and 10 females possess this knowledge. Of the major provinces, the knowledge of English is most widespread in Bengal, where about two per cent. of the male population can read and write it. Bombay comes second and then Madras. As compared with the results of the Census of 1901, the total number of English-knowing persons is greater by nearly 50 per cent.

Here we must stop for the present. Need it be said that Mr. Gait's Report fully sustains the reputation he made ten years ago, first as Superintendent of the Provincial Census, Bengal, and subsequently as officiating commissioner of the Indian Census? The easy lightness of literary art which distinguished Mr. Gait's former reports and the *History of Assam* is in evidence in his masterly handling of the stupendus mass of material contained in this Report. It is this which saves so weighty a Report from being heavy. Mr. Gait discusses rival theories and applies them to the interpretation of Indian facts wit h absolute impartiality.

THE NATIONAL WEEK IN INDIA.

By. Mr. SYED HYDER HUSAIN.

THE national week in India, as the Christmas week might well be termed, has come and gone and the numerous political, social, educational, and industrial activities have once again testified to the growing feeling of restlessness amongst the various sections of our people and their anxiety to express their dissatisfaction with the existing order of things, and to clamour for the quickening of the onward march of progress, at a more rapid rate than has been the case so far. Indeed, the closing days of 1913 have shown that certain recent events have so deeply agitated the Indian mind and public opinion has in certain directions so rapidly advanced that even the most cautious amongst us have taken their courage in both their hands and refuse any longer to believe that the task of nation-building in India will take much time or require much spade work, as fondly looked forward to by parties and interests, whose purposes are better served so long as there is dissension amongst the Indians. It is idle to expect that the wave of unrest and dissatisfaction with their present environment that is so powerfully bestirring people all over the world would quietly ignore India.

II.

The Indian National Congress held its 28th annual session, at Karachi, presided over by the Hon. Nawab Syed Mohammad Bahadur of Madras. His presidential address was a lengthy one, surveying almost the entire field of Indian politics and its grave and complicated problems. In his own quiet but forceful way, the last year's President of the Congress referred to the King-Emperor's message when leaving Bombay after the memorable Delhi assemblage and dealt with the welcome Hindu-Mussulman rapprochment as evidenced by the remarkable adoption by the Muslim League of the ideal of self-government within the Empire and the recognition by that body of the needs of concerted action, co-operation and harmonious working as the only way that could ensure future development and progress of the people of this country; the vexed question of the Indians in South Africa; the reform of the reactionary and time-expired India Council in London, the intolerable delay in the extension of local self-government as promised by Lord Morley so far back as 1908, the lamentable slackness in tackling the serious problem of primary and technical education in a manner acceptable to Indian demand and in consonance with progressive civilisation and enlightenment; the problem of land settlement and the blessings that follow in the wake of a prosperous and contented peasantry; the much-discussed question of the adequate employment of Indians in the higher grades of the services; the woeful tale of closing the higher career in the army to our people—the latest fanaticism that our late Viceroy, Lord Minto, felt compelled to mourn publicly in London; and the misfortunes of the Islamic peoples outside India and the rude shock Muslim faith in the essential beneficence of modern civilisation has received in consequence.

The largest number of delegates, who attended the last session, at distant Karachi, appear to have been attracted chiefly on account of the horrors of the unspeakable Bulgarian—I beg Czar Ferdinand's pardon—South African atrocities and this subject attracted the keenest attention and the most serious consideration of the assembled representatives of educated India. The speech of Lala Lajpat Rai over this question was a memorable performance, that is not likely to be forgotten by the hearers on this side of the grave. The progressive party in India is not likely to be reconciled to anything until this wound is healed and their self-respect is thoroughly satisfied. The Imperial Executive have thus been placed in possession of the Indian demand in clear and intelligible language and we hope that sound commonsense and the imperial traditions of the British standard of statesmanship will come to their aid in stimulating their energies to support the just and manly stand that their own well-trusted nominee in India has thought both right and necessary to make. Babu Bhupendra Nath Basu's telling speech on the un-British Press Act and Mr. Jinnah's resolution and speech regarding the much—needed reform in the old-fashioned, out-of-date and extremely illiberal institution of the India Council ought to be noted as the most important features of this year's deliberations, along with the burning topic of the Indian problem in relation to the self-governing colonies in the Empire.

This great national organisation appears to have rather seriously impaired the self-control of even the respectable section of the Anglo-Indian press, as their recent wild criticism coupled with the customary annual denunciation of the Congress glaringly indicates. Perhaps this desperate denunciation has been prompted in consequence of the adoption by the Muslim League of the self-government creed, the larger association of the Muslims with the Karachi Reception Committee and the Congress itself and the practical demonstration of late repeatedly shown by the Muslim section of our countrymen that with the growth of education and public spirit, they are not going to remain inactive in demanding their rights and privileges as citizens and in uniting and co-operating with their fellow-countrymen of other religions in furthering the progress of their common motherland. The Anglo-Indian journalists and publicists, who had so foolishly taken it for granted that Asia was for ever doomed to occupy a position of servility in thought, in spirit, in action and in aspiration, have naturally been overwhelmed with grief and we are quite prepared to condole with them in this hour of their bewilderment and grief. But we must remind them that this growth of public spirit and progressive aspirations amongst the Indians is undoubtedly the proudest achievements of British rule in India.

Some of our disinterested friends in the Anglo-Indian press have displayed their over-anxiety for our interests by declaring that the 'reformed' councils with their practically—though not technically—standing official majorities and one hundred and one specified subjects on which no questions can be asked, no informations requested and no resolutions moved, are the real *National* Senates. Such incoherent talk cannot deceive any Indian to-day. The councils have their own limited use. Nobody denies this. That they may even develop and become in the near future what they ought to be is as equally admitted and hoped for. But why do not these critics with so perfect and well-ordered an organisation as the House of Commons in their own native land, suggest the closing of the thousands of the liberal, conservative, labour, suffragette, socialist, and other organisations? The educated Indians are now sufficiently advanced to understand their own interests better than their self-constituted guardians in the Anglo-Indian press.

III.

Karachi also had invited the Indian Industrial Conference, the Indian Social Conference, the Temperance Conference, as well as the depressed classes mission and their annual sessions were held as usual with equal success. The speech of the Hon. Mr. Lullubhai Samuldas as President of the first named Conference is full of interest and indicates a cautious handling of the complicated series of the grave industrial problems by an experienced business-man, who was fully alive to the great responsibility of his position, in view of the serious situation created in consequence of the rapidly successive failures of so many indigenous banks within so short a time. Apart from the valuable presidential pronouncement over the subject, the

Conference adopted a resolution moved by Mr. D. E. Wacha advocating certain restrictions as to the use of the term bank, as well as the limitation that at least a third of a bank's subscribed capital must be paid up within six months of its registration. Sir Fuzalbhoy Ebrahim's scheme of an All-India Commercial Congress was referred to a specially appointed committee to report as to how the Conference can best co-operate with the proposed Congress in advancing the objects it is intended to promote, namely voicing the interests of commerce and industry throughout the country by bringing about a coalition of all the existing Indian and European Chambers. The other important resolutions adopted by the Conference were (1) on co-operation among the Indian Chambers of Commerce, and (2) encouraging the enlistment of apprentices in factories and mills.

The Industrial Conference also adopted a resolution creating a fund in aid of its aims and we believe the success and continuity of this important institution depends on the existence of an adequate fund at its disposal. The chairman of the Reception Committee of this conference was Rai Bahadur Hiranand Khemsing of Hyderabad, who in his opening address gave an interesting account of the present industrial position of Sind and indicated the needs of that important province. His concluding sentences deserve to be prominently quoted here. He said:—"Sind will in the meantime be watching anxiously the growth of industries in the other parts of India, which without the support of protection, can only lead a struggling existence. Destiny, however, is shaping our ends and if the British South Africans are permitted to protect their labour and commerce by stringent immigration laws, the industries of India can with greater justice demand their protection against the heavy odds, which the free trade of England has thrown in their way." Who in India can differ from this bold and telling plea for the protection of Indian industry and the safe-guarding of India's honour and self-respect? We daresay the future problem of problems on which the public opinion of India is bound to exert its powerful influence, would be the adoption of this protection as a means of fiscal salvation as well as a weapon of tremendous injury to those, who have so long perpetrated a terrible wrong against India's sons and daughters abroad. No amount of soft preaching and free trade sophistries or siren appeal to India's good sense would, in future, mislead anybody to consent to perpetrate a distinct injury on his own people and that for the sake of advancing the material welfare of others who have proved to be so unfriendly to Indian interests.

IV.

At the 26th session of the Indian Social Conference, Sir Narayan Chandavakar, the general secretary, opened the session with an interesting address and said that the two absorbing topics of the day were the Swadeshi bank failures and the sufferings of Indians in South Africa. Referring to the former, he said that men who started those banks, became Napoleons of commerce soon. They soon became rich with others' money. Unfortunately they were not, at least in Bombay, men of character. Cleverness passed for character. The result was the untold misery to thousands and the setting back of the commercial evolution of the country for fifty years. Regarding the social aspect of the South African problem, which was a race as well as a food problem, he pointed out that the social reform which led Indians to go there was also inspiring people in India with social progress. The president, Rao Bahadur Dewan Chandanmal, said that the social reform movement was part of a world-wide reform movement in political, social and religious matters, and bore testimony to the fact that "on all sides, among all classes, the spirit of the age is percolating through all the strata of Indian social life and a universal cry for reform has been raised. The situation before us is most hopeful and the psychological moment in the history of social reform has arrived."

The first resolution adopted was about the need for organised work all over the country and the secretaries of the Conference were empowered to draft and widely circularise the scheme. The next resolution urged the further expansion of elementary as well as higher education among women. Another resolution was moved by Babu Bhupendranath Basu on the fusion of the castes among the Hindus and Government was requested to validate the marriages between the different castes by means of legislation. The Conference urged the elevation of the depressed classes, the raising of the marriagable age of boys to twenty-five and of girls to sixteen and the condemnation of unequal marriages. It also condemned restrictions on foreign travel, the system of polygamy, the practice of the *nautch*, intemperance and extravagant marriage expenditure and dowries. While recognising the need for the protection of minor girls, it expressed its thanks to the Government of India for introducing a measure for the better protection of minor girls and suggested certain alterations in the Bill, amongst which may be mentioned the recommendations for (1) adding a new clause making the dedication of girls a criminal act punishable by law and (2) raising the age of consent from 12 to 16 years, as against all persons except husbands.

Professor Shahani of the Sind College, who welcomed the delegates to the Temperence Conference, gave a short account of the situation in Sind as regards temperence. The poorer classes are taking more and more to drink so also the educated classes. The principle of local option is hardly emphasised. The temperance societies in Sind are practically dormant now. The press and platform work is poor, the eminent men are seldom total abstainers and the public attitude is one of apathy. The Hon. Mr. Sheshagiri Aiyar of Madras was elected President and in his learned address, drew attention to the enormous growth of the excise revenue, the total estimate of which for the coming year would be about a thousand lakhs of rupees. In his speech, the President mentioned the further directions in which the Government ought to assist the people and said that a restriction on the number of licenses and the quantity to be sold on the occasions of fairs and festivals was necessary; the principle of local option should not be withheld from the people any longer; the regulation of the hours of opening and closing of shops ought to be more restrictive; the location of the shops must be far away from the thoroughfares and the frequented places; the sale of drinks to women and minors should be prohibited; and the separation of the revenue from the licensing authority and the fixing of the maximum quantity to be sold in a day must soon be brought about.

Among the other activities in the national week that Karachi witnessed may be mentioned the (1) All-India Thiestic Conference, which held its session under the presidency of the Rev. Mr. J. T. Sunderland, who delivered an instructive address on human brotherhood, (2) the annual session of the All-India Sudhi (purification) Conference, of which Sir Narayan Chandavakar was the President and which appointed an influential committee to submit a memorial to the Viceroy, praying for separate pecuniary allotment for the encouragement and the diffusion of free primary education of the depressed classes; (3) a public meeting of the Depressed Classes Mission, presided over by Lala Lajpat Rai and addressed by Sir Narayan Chandavakar, Mr. G. K. Deodhar and Dr. Sunderland of America; and (4) a large gathering of the Karachi citizens to hear a detailed account of the South African Indian trouble, which was addressed by Lala Lajpat Rai, whose appeal for funds promptly brought rupees five thousand then and there. We are grateful to our Karachi friends for the trouble they took and the pecuniary burden they so cheerfully bore in making the great national movements a success.

V

From Karachi we must now turn our attention to the activities that Agra witnessed in that great national week. The 27th session of the Mohamedan Educational Conference, led everybody to forget the poor attendance and the sad proceedings of the United Provinces Muslim League that had chilled enthusiasm at the very commencement. The presidential address of Mr. Justice Shah Din was an admirable performance, full of sound and practical advice, and ought to be carefully read by our countrymen. Mr. Shah Din does not, it is to be noted, believe in the utility of special educational institutions for the Moslems and he prominently expressed his reasons in the presidential address he delivered as follows: "It seems to me that in order to take their full share in the organic evolution of modern India, the younger generations of Mussalmans must keep in close touch with those of the other leading communities and that object is best achieved in the mixed schools and colleges of the country." This is not the latest opinion of his, for so far back as 1893 he had, in a paper he read before this very body said: "The modern tendency of setting up household gods, so to speak, in the shape of denominational schools is not without its evil consequences to the different races in India. Already the Hindus and Mohamedans stand apart with the impassable stream of antagonistic religious and social opinions running between them, across which it is becoming more and more difficult for them every day to shake hands with even a show of cordiality. Is it then really to our common advantage that we should laboriously try to add to this distance of feeling by starting separate educational institutions, where the Hindus may learn to be more exclusively Hindu, and the Mussalmans more rigidly, and it may be more fanatically, Muslim?" The resolutions passed at the Conference covered a large and useful ground, the most notable being that on the extension of primary education, and in speaking to which Major Syed Hasan Bilgrami wholly supported the lines laid down by Mr. Gokhale in his Elementary Education Bill, which the Government of India with all their solicitude for enlightening the people could not see their way to accept. The subject, however, is one of perennial interest and is bound to be heard of from time to time till the extension of free and compulsory elementary education is an accomplished fact.

VI.

The next item of interesting business transacted at Agra was the annual session of the All-India Muslim League, presided over by Sir Ibrahim Rahmattullah of Bombay. As the proceedings of the League this year possess an unique importance in more than one respect, it seems necessary to deal with some important aspects of it. "I think," said the President, "we should not be true to our Motherland if we did not strive to attain a high standard of progress on democratic lines. I am one of those dreamers who firmly believe that given a sufficiently long spell of British rule in India, we are bound to become united as a nation in the real sense of the term. When that time arrives, as it is sure to do, we shall have qualified to rule the country ourselves and self-government will be absolutely assured to us. * * I have called myself a dreamer and you are welcome to regard me as such, but this I will tell you that I have profound faith in the realisation of my dream and it depends upon you to exert yourselves to fulfil the destiny which is inevitably yours." It may be noted that Sir Ibrahim declared that the Congress ideal of self-government has the advantage of being clear and definite, while the League ideal appears to him to be vague and indefinite. Sir Ibrahim further impressed on the audience that " no form of self-government is possible in India unless the two principal communities are closely and conscientiously united. I hold that the policy which should guide us should be that of the younger brother in a family towards his guardian and towards his elder brother. While fully maintaining his individuality and remaining keenly alive to his own needs and requirements, he should extend to his guardian his respectful homage and to his elder brother his brotherly affection and sincere regard." On the question of prestige, Sir Ibrahim reminded the hearers of what Mr. Montague had said in the House of Commons about "*the great deal of nonsense talked still about prestige*" and exposed its true worth by referring to the arrogance when people were so keenly solicitous of this blessed theory as to feel that official prestige in India would be shaken by the public dancing of Miss Maud Allan. He pointedly referred to the necessity of impressing upon all the young men who choose to enter the Indian Civil Service that they come out to this great country not to *rule* but to *serve*. Referring to the Cawnpore mosque affair and comparing it with the Dublin riots, Sir Ibrahim made out a strong case for the Government of India to lay down as a standing order that an independent commission of enquiry, on which non-official Indian element shall be amply represented, shall be invariably appointed to ascertain the circumstances under which the order to fire on an unarmed mob was given. It is indeed necessary to provide this sort of wholesome restraint upon the officials charged by law with the great responsibility of taking life and Sir Ibrahim is entitled to the thanks of the country for having prominently drawn attention to this need.

Sir Ibrahim's treatment of some of the crucial questions of the day is so refreshing that one is tempted even at the risk of being charged with sectarian partiality—an accusation the writer as a Nationalist dreads as fearfully as some gallant members of the ruling race dreaded the very mention of Bande Mataram some years ago—to quote them for the benefit of his readers as briefly as possible. Sir Ibrahim refers to the separation of the judicial and executive functions and the memorable incident that every Indian member of the Viceroy's Legislative Council, whether elected or nominated, voted in favour of the separation. He rightly in the words of his Majesty the King-Emperor calls the elected members of the Council as "the chosen representatives of the people of India" and draws attention to the "constitutional question of far-reaching importance" that is raised by the utter disregard shown by the Government to the demand of such "chosen representatives of the people of India." Such is the council, which is supposed to be the only real *National* council of India and verily it is a cry in the wilderness of our chosen representatives in the council chamber. His treatment of the South African question is also pregnant with meaning and deserves to be read again and again by every political thinker and worker in the cause of India's ultimate salvation. Referring to the thrifty habits and simple living of the Indians in South Africa, which is regarded as their unpardonable crime, he gravely says that the "doctrine of the survival of the fittest does not presumably apply to South Africa" and reminds us that "when Indians demand the protection of their economic and industrial interests, the same school which is preaching economic considerations in British colonies, trot out the principle of the survival of the fittest!" In short; "they want to have it both ways." Indeed, his entire address easily beats the speeches of even the boldest of our constitutional speakers in the direction of straight talk, bold and clear thinking and—and that without having recourse to the usual expediency of making many mental reservations. Indeed, no honest constitutional worker and thinker need do so, barring of course the Indian section of the press and the journalists in this country, who stand absolved from all moral obligations so long as they have to work under the Press Act of 1910.

It is a pity that Sir Ibrahim's pronouncement regarding the Balkan war, England's foreign policy, the peace of London, his own political faith and such other subjects can not be dealt with for want of space. However, the League's proceedings in all matters of national concern are exactly identical—in words, in spirit and in sincerely demanding reforms in the various directions of the administration as those of the Congress. It is interesting to notice that the resolution regarding separate representation on the district and the municipal boards was really earnestly sought to be postponed for a year to enable the two communities to arrive at a friendly solution of the question. An amendment postponing consideration of the resolution was moved by Mr. Mohamed Ali, seconded by Mr. Jinnah and supported by His Highness the Agha Khan, Mr. Mazharul Haque and others. Though this was lost, because the votes for the original resolution were 89 and those for the amendment 40, it is greatly comforting to note that the brilliant minority consisted of all that is wise, intellectual and patriotic among the Muslims assembled in the League. The conservatism and ignorance of the rank and file may well be overlooked, considering that the weight of commonsense, reason and experience is on the right side. There is one other item in the proceedings of the League to which particular attention may with advantage be drawn and it is the resolution of the League for creating a *national fund* of five lakhs of rupees with the object of carrying on the work of the League. This is indeed what the various political parties in England do and without a full war chest the entire political machinery of the parties in England would come to an abrupt destruction. It is a wholesome departure the League has inaugurated in this country and its success in this respect is bound to greatly stimulate the other political organisations in the country.

THE OPEN FORUM : CRITICISMS, DISCUSSIONS AND COMMENTS.

USURY IN DARJEELING. By "A RESIDENT."

USURY is one of the principal evils from which all communities suffer more or less and it has been lately very ably discussed in the *Hindustan Review* but it is our object to-day to deal with usury, as it affects the hillmen of the Darjeeling district. The principle of borrowing and lending cannot be questioned. It is at all places and all times. But borrowing and lending, when there is an element of dishonesty in it, is a positive evil.

The natives of the Darjeeling district are a notoriously improvident people,. and the usurer, about always the ubiquitous Marwari (the Jew of India) is the resort of the man who is badly in need of money and has hardly an option in the matter The more urgent the demand, the more stringent are the terms of the usurer. The usurer who knows human nature in general and the nature of the simple easy-going hillman in particular very well, takes advantage of the same and according to the urgency of the case dictates his terms. He seems even to go to the extent of administering liquor—the hillmen are notoriously addicted to drunkenness—to the intending debtor, to get some unconscionable advantage from him while the latter is robbed of his sense, partially or wholly, under the influence of drinks.

The borrower is ruined by creditors who impose interest at exhorbitant rates—sometimes 75 per cent. per annum and this not only on cash advances but on value of goods and everyday necessaries supplied on credit, knowing well that the poor borrower would not be able to pay.

The money lenders generally enter into partnership and carry on their trade. They are bankers and traders combined. They deal in articles of everyday necessity and lend money out at the same time.

The leading features of usury as practised by such money lenders may be thus summarised:

(1) Promissory notes, chittas, bonds are obtained for amounts in excess of the amounts actually advanced.

(2) In pro-notes, chittas, bonds the money would be represented as being paid in cash although in reality it may only represent the prices of goods supplied.

(3) Interest is charged alike on cash and values of goods supplied, and an initial payment may be taken in advance, that is before it falls due.

(4) Prices of goods are put down not as the result of arrangements between the parties but at the will of the traders.

(5) The rate of interest depends entirely on the will of the Mahajan. Generally it ranges between 37½ and 75 per cent. on unsecured moneys, and it never comes down below 12 per cent. even on the best security furnished.

(6) The money lenders would not demand the interest in time, but would allow the interest to accumulate to a large sum, often exceeding the principal.

(7) Receipts are more often than not, not given to debtors for payments made.

(8) Debtors being unable to pay principal plus accumulated interest, law cases—often *ex-parte*—follow, which mean downright ruin to them.

(9) The exercise of what in legal phraseology is called "undue influence" by creditors over debtors.

In our next article on the subject, we shall attempt a discussion of "undue influence" and of the ways and means of remedying a great evil, to the relief of the poor people of the district.

BENGAL AND POLITICAL AGITATION.

We have read much of late of the "Indian peril" and of the views of the *Times* and of its expert correspondent thereanent, and as India no longer boasts a Secretary of State who can be relied on periodically to thrill the Home public with visions of the various dangers that philosophic statesmanship alone can successfully combat, it is inevitable perhaps that the role of dismal preacher should be occasionally assumed by lesser mortals. A performance that has elicited so much admiration and applause in the past might well seem worth repeating, even if the new performer cannot pretend to all the gifts or reputation of his distinguished predecessor. We have had the performance repeated anyway and the result, so far as India is concerned, is to leave the audience cold. In the series of four articles published there is not apparently a single redeeming thought nor even any endeavour made to be original. The same things have been said before and in a far more impressive manner than in the *Times*' latest effusions. There is not even the excuse that the occasion particularly demanded this sudden excursion into Indian politics. Far more interesting and far more instructive than these lachrymose warnings as to the perils confronting British administration in India is the statement of what may be called the other side of the case by Sir Protul Chundra Chatterji in the pages of the *Hindustan Review*. As a Bengali himself, who has lived most of his life outside Bengal and has been forced, owing the exigencies of his position as a Judge of the Punjab Chief Court, to abstain during the greater part of his career from the politics so dear to the hearts of his fellow countrymen, he is able to take a dispassionate view of the effects of Bengali propaganda on the progress of the province and India generally. He, too, surveys the scene and finds the prospect anything but pleasant to contemplate. Time was when the Bengalis were much in favour both with official and non-official Anglo-India; they "were regarded as the counsellors of the British by the people of Upper India. This reputation was still lingering when I came to the Punjab in 1870." But the Bengalis took too enthuiastically to politics and everything was changed; from being the best liked they became the most disliked of all Indian races. There is more than a touch of exaggeration in the gloomy picture Sir Protul paints, but that he has justification, for the indictment he makes against the Bengali agitator no one can deny. He goes on to argue with no little warmth that the losing by India of many of its former privileges has been due wholly and solely to the action of these agitators; and at a time when Bengal is busy preparing for the Viceregal Council a set attack upon certain so-called repressive enactments, the deliberate opinion of this son of Bengal as to the necessity of those measures is well worth bearing in mind. To the same cause Sir Protul ascribes not only the change of capitals which has brought loss of prestige to Bengal but the special political privileges granted to the Mahomedan community. Both these consequences as a Bengali and as a Hindu Sir Protul naturally deplores, nor can he in the course of his review of the Bengali leaders' conduct of their campaign discover any indication of "anxious consideration of the difficult problems that beset the path of most political movements or the careful laying of plans to meet the difficulties that have to be overcome in order to attain success." Instead he can only point to that very sinister feature of Bengali unrest, the summoning of schoolboys and College students to take a prominent part in political agitation. The moral of the story to Sir Protul at least is clear, whether his countrymen in Bengal will ever come to see things with his eyes is, of course, another matter.—The *Pioneer*.

Sometimes a Bengali will rise and castigate his own people and in cases where he is informed by real earnestness the castigation takes a form so severe that critics of other nations would hesitate to employ it, for fear of being charged with extravagance and falsehood. There is Sir Protul Chunder Chatterjee, for instance, who adorned the bench of the Punjab Chief Court for so long a time, and who is now spending his declining years in attempting to awake his countrymen to a sense of their own failings. He has in the current issue of the *Hindustan Review* an article on "Bengal and Political Agitation" which deserves the earnest consideration of every Bengali. It is not that what the writer has to say is entirely new. Much of what we read we have read before but the matter is placed and illustrated with quite unusual force. Inded, where the ex-Judge is concerned with certain of the habits of the mass of the peasantry, he indulges in a kind of plain speaking which may seem shocking to those accustomed to the covert way in which British people refer to unhygienic habits. Sir Protul Chunder Chatterjee has two points to make. In the first place he dwells on the fact that the political organisation, of which Bengal is so proud, so far from doing any good has done a great deal of harm to the Province. But this is by no means all. According to Sir Protul the Capital was removed to Delhi to punish Bengal for the part it was taking in politics. It is true that the Partition was revoked at the same time but the writer points out that the change was made in a manner which really meant that Bengal gained nothing. She was given back Eastern Bengal, but lost Behar and Orissa, provinces connected to her by many ties historic and traditional. Again, lest it should be said that the Minto Reform Scheme was a triumph for Bengali-Hindu agitation, Sir Protul points out that the provision for a special Mahomedan electorate effectively prevents the scheme from being considered a real step towards self-government. All that political agitation has done for the Bengalis is to make them "the most hated and despised of the Indian races." And while the fanatical devotion of the higher classes in Bengal to politics has only resulted in these classes losing political rights, the social and economic condition of the people, whom the politicians profess to serve, are neglected. How, enquires Sir Protul can a Hindu demand equal rights with Englishmen when he consigns a fourth or a fifth of his co-religionists to a fate worse than that of helots? After the asperities of the caste system have been smoothed down it will be time enough to take up the pursuit of political rights. Again, take the neglect to abolish the injurious customs which are sapping the vitality of the race. Sir Protul Chunder Chatterjee enters into details of mofussil life in Bengal which we cannot print here, but which, if correct, explain much better than theories of the *Amrita Bazar Patrika*, why the life of the race is short, and why disease known as epidemic elsewhere is endemic in Bengal. Present generations have allowed the Marwari to monopolise commerce and all the ancient industries to die. The Swadeshi revival was a flash in the pan. There was nothing behind it but emotion and racial bitterness. However, Sir Protul Chunder Chatterjee does not close on a note of despair. He thinks that Bengalis have the ability to set their house in order and once injurious social customs are put away, they will find the path to prosperity. -*The Englishman*.

We must confess we do not see eye to eye with Sir Protul Chandra Chatterjee, in all that he says about the Bengalis and politics in his article in the *Hindustan Review*. We are afraid Sir Protul has in many places mixed up issues and possibly on account of the distance between Calcutta and the Punjab failed to see things in their true perspective. We shall not wonder, therefore, if his remarks are labelled as "Jeremiads" by his countrymen and receive no hearing at all. Political agitation, on which he is so hard, is not confined to Bengal alone and is as much in evidence in the other advanced provinces as in this and as a matter of fact, the Congress, where all the agitations of the country are focussed, was born in Bombay under the fostering care of an Englishman. And this Congress again is the outcome of English education which, as Macaulay, in his well-known despatch introducting English education in India, foresaw, has bred aspirations and stimulated its products to claim equal privileges with the ruling race. In fact, Macaulay thought it would be a proud day if it came and if Macaulay was living to-day he would certainly have been the first to controvert Sir Protul's views. If, therefore, Bengal has readily caught the shibboleths of politics from home, she is not to blame so much as the education she has got. And if this education has made the educated Bengali somewhat self-conscious and possibly therefore despised by a certain section of Anglo-Indians, there is indeed no help and we must take things as they are. It is a question of reciprocity, we suppose,—hauteur on the one hand and uppishness on the other. Besides the idea is as old as the eighties and the hatred, to which Sir Protul refers, we think, reached its high-water mark during the Ilbert Bill controversy which, like the partition, owed its birth to a Viceregal measure. And if one agitation has led to another accompanied by an increasing amount of bitterness, the explanation is to be found in something else. If Sir Protul has been reading the signs of the times aright, he will find that the Mahomedans are falling into line with the Hindus and possibly the day will soon come when the "favourite" wife will be the discarded one. We forget that the minds of men are widened with the process of the suns. The cry to-day is for technical education and Sir Protul is anxious that his countrymen should rescue the trade of the country from the hands of Marwaris and European traders. That they have lost the trade is to be regretted. Obviously, the same literary education, which, as here and elsewhere, generates a plebeian hatred for the till and the counter, is responsible for this. Given the necessary facilities, the Bengali is capable of turning out merchant princes like Durga Charan Law, Turruck Sircar and Sir R. N. Mookerjee and as we have often said it is lack of opportunities that has made the Bengali a poor trader. Technical education in itself is not the desired panacea. It will possibly deflect superfluous energy into a different channel but unless the channel be a fructifying one, the same discontent will arise, and the first class Chemistryman, when he finds that the appointment after his heart has eluded his grasp, may very naturally turn his attention to finding out the various uses of Picric Acid. So here again an economic question may eventually be an acute political problem. We agree with Sir Protul that the political dacoit is a disgrace to the community from which he is being recruited but Sir William Duke will tell him, as he told Mr. Surendra Nath Banerjea the other day, that the "bhadralog" marauder is not the absorbing personality in Bengal that he is painted to be. He is a mushroom growth due also to economic causes. As to malaria etc., attention is just being given to sanitation in Bengal and reform in domestic hygiene and things of that sort, as Sir Protul, properly observes, must come from within. In any case Sir Protul's is an interesting paper and raises issues which deserve careful consideration. —*The Indian Daily News.*

We have read with astonishment the extracts which the *Englishman* has unearthed from the pages of the *Hindustan Review* as being those from an article written by Sir Protul Chunder Chatterji, late Judge of the Punjab Chief Court. We rubbed our eyes; we could scarcely believe the evidence of our senses. But there was was no disputing the fact that Sir Protul Chunder Chatterjee had written the article from which the extracts were made. What a weapon in the hands of the *Englishman*—what rejoicing in the camp of our enemies. "Tell it not in Gath; proclaim it not in the streets Askelon, for the Philistines will rejoice." The whole article is a denunciation of political agitation ; the agitators, in the opinion of Sir Pratul Chunder Chatterjee, are a pestilential brood, and the sooner Bengal and India get rid of them, the better for the country. We fear it is a little too late in the day to denounce political agitation. The public will listen with respect to Sir Pratul Chunder's views on any point of law ; but when he seeks to pose as the political *guru* of his people, pointing out the way to salvation, they will turn away from him with averted faces. The ex-Judge tells us that political agitation has led to the abolition of the freedom of the Press. The soundness of this position we shall presently examine ; but we may say that it stands self-condemned. Sir Pratul Chunder justifies the Press Act and the abolition of the freedom of the Press on the ground that it was meant to suppress underground propaganda. No statement could be more illogical on the face of it. The newspaper Press has nothing to do with underground propaganda. Its writings are public property, open to all and read by all. How by muzzling the Press, the vile teachings of a secret propaganda can be suppressed is one of those mysteries which only an ex-Judge from the Punjab can solve. The Press has been muzzled, but the secret leaflets continue and are scattered broadcast over the country. The secret propaganda has not been suppressed by the Press Act. The one justification which Sir Pratul Chunder urges therefore fails. But while he denounces political agitation, has he cared to look at the other side of the shield ? As one bred in the traditions of the judicial bench he ought to have done so before he pronounced judgment. Does he know that it was political agitation that brought about the repeal of the Vernacular Press Act, the withdrawal of the Jury notification and the wider employment of the people in the higher ranks of the Public Service ? It is indeed doubtful whether Sir Protul would have been made Judge of the Punjab Chief Court, but for the agitators. Is it not the case that the constant pressure of "the political agitators" has changed the entire official outlook and has secured that growing deference to Indian public opinion which is one of the most hopeful signs of the times ? Sir Protul Chunder condemns political agitation. Is he blind to what is transpiring in South Africa, and to the steady triumph of Indian public opinion in the counsels of the Empire ? The *Englishman* himself is forced to admit that Indian public opinion has now become a factor in the foreign politics of the British Empire. Is not this the work of the agitators in whom Sir Protul sees nothing good ? Even the reformed councils do not commend themselves to his approbation. For there is "the Mahomedan electorate which prevents the reform from being real considered as a step towards self-government." How, if in other respects the scheme was a step towards self-government, it ceased to be so by reason of the Mahomedan electorate is what we fail to understand. The Mahomedan electorate may give a preponderance to the Mahomedan community—it may create an undesirable line of cleavage—but the scheme, however imperfect represents the beginnings of self-government. We are told "all that political agitation has done for the Bengalees is to make them the most hated and despised of the Indian races. They are excluded from all offices of trust and honour out of their own country, though there are some notable exceptions." We should like to know by whom are the Bengalees despised ? Not indeed by our countrymen in other parts of India. They are honoured and respected by them. We know something of the feeling towards the Bengalees outside Bengal, and we totally dissent from Sir Protul

Chauder's views. As regards subordinate appointments outside Bengal, they were indeed at one time the monopoly of the Bengalees. But our countrymen in other parts of India are getting educated and are rapidly coming into line with the Bengalees. Surely in their own Provinces the public appointments must be theirs, unless where the Bengalees are domiciled. We confess we have read with pain and astonishment Sir Protul's effusions. That will be the sense of his educated countrymen who will not admire or thank him for his article.

It never occurs to this class of writers that every question touching our life intimately in the end resolves itself into a political question. Every reform waits upon the political reform. The *Indian Daily News*—which also does not see eye to eye with Sir Protul in his condemnation of the Bengalees and their politics rightly points out that the economic question eventually turns into an acute—political consideration. Few people care to qualify in science and technical knowledge if they are not sure from beforehand that they have an opening for them either in state patronage or the enterprising spirit of their own countrymen. And neither capital will flow nor the requisite skill be forthcoming unless a people develop a certain amount of self-consciousness. And self-consciousness can not be achieved without a constant stimulation of corporate activity, which again is most easily and effectively done by teaching people to stand up for their rights and privileges—call it political agitation or what you will. It is not self-interest but social instinct which according to well-known sociologists has built up even the present material civilization. And our social instinct is readily moved under the inspiration of the prospect of national greatness. Man will never put forth his many-sided energies unless the cause be greats and adequate. However much politics may be decried it is the centre of gravity of the whole system of social activity.— The *Bengalee*.

It is singular that at a time when the political status of Indians in South Africa and Canada is held in question and their elementary rights denied, we are told at home that we are overdoing political discussion in India. Sir P. C. Chatterjee has contributed an article on "Bengal and Political Agitation" to the December number of the *Hindustan Review* in which he advises the people to devote their energies to social and commercial matter instead of political studies and discussions. He thinks that too much attention is now paid to political agitation with unfortunate results while important social and economic problems are neglected with equally unfortunate effects, at any rate, in Bengal. He, therefore, asks for a more moderate and proportional distribution of the energies of the educated classes so as to bring about the greatest benefit to the people; and he believes that at present the one sided activity has produced nothing but evil and suffering.

Sir P. C. Chatterjee's article will, we think, attract considerable attention and invite criticism both in Bengal and elsewhere among Indians and Anglo-Indians. He has expressed certain striking opinions which will be challenged by some though there are other opinions of his which will be heartily approved. Above all his article will set people thinking whether after all a change is not necessary in the political and other activities of the people and whether the social and economic imperfections of the people do not deserve greater attention. So far as Bengal is concerned Sir P. C. Chatterjee has discussed the question fully and pointed out how the people are suffering and why. But his remarks apply in a general way to other provinces as well. The most forcible point in his article is the disproportionate attention paid to politics, so called, and the comparative neglect of other necessary activities. The writer does not admit that too much has been effected in the political line. On the other hand, he deplores that much of the political agitation has been barren of good results and so in a way wasted. He does not even admit the good of the Council reforms and regards the pleadings of men like Mr. Gokhale as "voices crying in the wilderness." He does not say why the present efforts have failed. But it is implied that it is because of our one-sided activity and neglect of social and economic development of the country. The learned writer does not, indeed, say that the social and economic well-being of the people is easier to bring about. But adequate attention is not paid to these questions and consequently our efforts have failed.

There are two important consequences in Bengal which Sir P. C. Chatterjee thinks, unmistakably prove the excessive attention paid to political agitation. One is the deplorable effect of the anarchist movement and the other is the disfavour to which the Bengalees have fallen in the public service. Both these he thinks, are the direct consequences of political agitation. "When the Indian unrest was being put down by repressive measures," he writes, "and Punjab malcontents collapsed at the first mention of them, Bengal showed more stubbornness and got much credit from extremists in other parts of India for her pluck. This reputation of her people still persists among them." He alludes to the recent bombs and the dacoities which have earned a bad name to Bengal. It is doubtful whether the writer thinks, that these evil effects are due to "political agitation," and if political agitation were ceased to morrow whether it will rid Bengal of anarchism and dacoits. Sir Protul Chander seems inclined to satisfy the Anglo-Indian view when he advises the people to withdraw from political agitation At one time the Bengalees were much in favour of the Anglo-Indian. They were regarded as "Counsellors of the British." "Bengal had a maternal hand in introducing English rule in India." But when the Bengalees claimed equality with the ruling race, they came to be shunned. In another page Sir P. C. Chatterjee asks bitterly: "How can a Hindu demand equal rights with Englishmen when he consigns a fourth or fifth of his co-religionists to a fate worse than that of helots?" Thus in certain arguments of his he entirely supports the anti-Indian view in his anxiety to show up the exaggerated defects of the people. What we cannot understand is why he blames the educated people for the presence of the depressed classes in India. Did the educated Hindus create them?

Equally unconvincing and obscure is the strtament that "as a result of political agitation not in Bengal alone but all over India many valuable privileges granted to the Indian people by former rulers have been lost." He refers to the Press Act and the restricted freedom of speech. He also bitterly laments over the "degradation of Calcutta" by the removal of the Imperial Capital to Delhi—"the grave of dynasties." He says that the change of capital is due to political agitation in Bengal and is "tantamount to a sort of punishment for her being a thorn in the side of Government ever since the Partition."

There is no doubt that Sir P. C. Chatterjee has given the present generation the best of his matured opinions and advice. Twenty-five or thirty years ago people might have accepted these opinions as at least prudent; but we are afraid modern men are more venturesome and ambitious. They are decidedly less modest. It is difficult to believe that after all the best minds of Bengal, and that is to say of all India, have been wrong-headed in carrying on the so-called political agitation in undesirable directions. All the "agitation" consists in giving expression to the cultured Indian views on Government measures and policies and in asking for certain administrative and political reforms. All activity centres round the National

Congress and its branch associations. The writer himself regards this is a "big *tamasha* causing unnecessary waste of money." How such agitation, having no more effect than to amuse superior intellects, can have become an engine of evil to the people it is difficult to believe. As compared with other people in the world Indians are said to be utterly weak in their methods of agitation. Their passivity and inattention has become proverbial. Doubtless, as compared with their attention to social and economic development, even this little may appear as excessive. But the remedy hardly lies in the direction of ceasing even the *tamasha* activity and utilising the same in digging wells and hunting down malaria pests. If anything the political agitation should be made more useful and more effective. At the same time the social and economic activities should also be increased. Adequate attention is not paid in Bengal to commercial and industrial pursuits, as compared with other provinces. Sir Protul condemns the " national craze for service." Opinions, of course differ as to the wisdom of such a course. The history of the progress of nations is by no means one of such unruffled nature as Sir. P. C. Chatterjee would wish. Nor are we justified in taking so pessimistic a view about Bengal politics or Indian politics. Mistakes may occur, our efforts may not all be well-directed and proportionately distributed in all directions. It is here that the present article is useful. Without condemning all that was done in the past, we can constantly learn by experience and improve our course of action and be more vigilant and practical and sound.

We notice that Sir Protul Chandra Chatterji's article is attracting great attention in the Anglo-Indian Press. The *Pioneer* in a lengthy note praises the author and regards the article as "far more interesting and far more instructive" than the lachrymose warnings in the columns of the *Times* " as to the perils confronting the British administration." But its estimate of the author's qualification for judging modern Bengal is somewhat singular. Whether the *Pioneer* is prepared to apply this test of one's ability to take a dispassionate view of a public policy on every case it is difficult to say. But it seems ridiculous on the face of it to contend that an Irishman like Sir Louis Dane who was similarly constrained to abstain from home politics during the best part of his life should be deemed a competent authority to advise Mr. Redmond and Mr. Delvin to retire from the Home Rule struggle. Sir P. C. Chatterji is no more qualified to advise Bengalees to abandon politics than Sir Louis Dane is to advise Irish Home Rulers to abandon the national propaganda.—The *Tribune.*

Sir Protul Chandra Chatterjee, has contributed an article to the December number of the *Hindustan Review* which has caused bewilderment among a section of the Indian press and rejoicing in the camp of our enemies. It is not and cannot be pretended by either that there is anything in the article which is startlingly new. But in both cases, as is perhaps natural, what seems to lend its importance to the article is not the written word, but the man behind it. For our part, we should have gladly ignored the one and continued to admire the other—as, indeed, we must continue to do, not only because of the distinguished services rendered by the writer and his transparent sincerity and honesty of purpose, but because we know and feel that a man is always so much more than his words—had not the wide attention which the article has attracted made it necessary for us to say a few words in regard to it. In doing so, we shall try as far as possible to isolate the article from its author and to judge of the views expressed in it on their own merits.

What strikes one at the outset in the article is the artlessness with which the writer says whatever the man of the world feels and in the manner that he feels it. There is no attempt at hiding the true nature of the aspirations of which the article makes itself the vehicle of a mass of high-sounding platitudes. It says plainly what those in whose supposed interest and on whose behalf it is written want and what they do not want. They want to live healthily and peacefully to thrive industrially, to be in the good books of the Anglo-Indian official, to be employed in the public service ; they do not want Parliamentary government, representative institutions, the ballot box. The writer's view of political agitation is based essentially upon his belief that political agitation, especially as it has been conducted in Bengal, has made the country a loser in respect of many of the things that he wants. It has diverted attention from the real needs of the country and has thus led to the neglect of sanitation and of the industries ; it has made the educated classes generally and the Bengali in particular the eyesore of Anglo-Indian officials ; it has led to the ostracism of Bengalis from offices of trust and responsibility outside their province.

Our first criticism is that the writer does not prove that political agitation is responsible for any of the effects he deplores. It was not due to political agitation but to unfair competition with outside industries and certain other causes of which the less said the better that the manufactures of the country came to the position they now occupy. The neglect of hygienic rules and the insanitary conditions that prevail have their roots in ignorance, in poverty, in the decadence of old ideas and old village organisations, and for none of these the political agitator can be held responsible. The fact that the educated Indian and, in particular, the educated Bengali is in the bad books of Anglo-Indian officialdom is due not to political agitation, but to the natural desire for equality in the educated community fostered by English education itself, by contact with the West and the forces set in motion by British rule. The old days when the Anglo-Indian official used to pat on the back and take a paternal interest in his Indian subordinates, more out of pity than out of any genuine friendly feeling, were terminated not by political agitation, but by the increasing rigours of competition between the Indian and the European. The Bengalis are ostracised from offices of trust and responsibility in provinces outside Bengal, partly for the reason already stated, partly and principally because the peoples of those provinces are no longer what they were and have now learned to assert themselves. It is not political agitation, but the growth of an educated community in those provinces which has led to the loss of the position and the influence which the domiciled Bengali had a couple of decades ago in the United Provinces, in Behar, in Orissa, even in Assam. It is strange for how many things the writer holds the political agitator directly and immediately responsible. The Press Act and the Seditious Meetings Act which are due to the state of panic into which officialdom allowed itsef to be thrown by reason of the insane acts of a handful of fanatics who hated the political agitator almost as sincerely and as whole-heartedly as they hated the administration are attributed to political agitation. The removal of the capital to Delhi which is not regarded by Indians outside Bengal and by the vast majority of Anglo-Indians as outside Calcutta as a thing to be deprecated and the reasons for which are clearly and lucidly stated in the Despatch of the Government of India are attributed solely to the same cause. The anarchical movement which is universally regarded as the effect of a sinister type of influence working upon imperfectly developed and diseased minds—minds further unhinged by measures and policies in which sane and rational men found only an incentive for vigorous constitutional effort—is held by the writer to be the direct and immediate consequence of the manner in which political agitation was carried on in the early days of the anti-partition movement. The fact that young men in every country have in similar circumstances exhibited the greatest measure of enthusisasm and expansiveness as being the most impressionable part of the population, is apparently forgotten and the natural participation of the younger generation in the joys and sorrows of the older—is attributed to a sinister desire on the part of the agitator to make use of school boys and young collegians. Even the ravishing of Hindu women by Mahomedan roughs during the days of the unrest in East Bengal is, it seems, due to the political agitator.

In all this, nothing is more evident than the inability of the writer to analyse the true causes that have been at work to bring about the things that he deplores, an occasional confusion of co-effects of the same cause for cause and effect, and above all a singular misconception as to the forces that govern a people's life and destiny. The ideas which find expression in the article are part of a system which whatever the man of the world may think belongs essentially and absolutely to the past. For one thing the writer forgets that even if all the effects the writer deplores had been due solely or mainly to political agitation, political agitation would still have continued to occupy the attention it does. It is not the short-sightedness of the political agitator, but the instinctive perception of the country that at the root of its misfortunes in all the varied spheres of life lies a conception of life and of the rights and duties of citizens in relation to the State which is not of the present or the future, that has made political agitation the strong and powerful movement that it is to-day. Parliamentary Government and representative institutions are not sought because they are luxuries which a few would be glad to enjoy, but because the few see clearly what the country feels instinctively, that they lie at the root of everything else and are the first concern of a people who want to live and to thrive under modern conditions. The peaceful and contented life of the immediate past when the Indian, knowing neither his duties nor his rights, was content to be a hewer of wood and a drawer of water can not be recalled even if we wish to recall it, because it could not be recalled unless we ceased to be all that we are. It can no longer be regarded as a high aspiration by any but the most backward section of the community to bask in the sunshine of official favour and to look upon the acquisition of such favours as the be all and end all of life. Communities and individuals are striving, not always consciously perhaps, to fulfil themselves in the highest and fullest sense of the term, in the consciousness alike of their right and duty to do so, and nothing can be more absurd than to ask them to sell their birth-right for a mess of pottage If political agitation had done nothing else than to create this hankering for higher life in the country and to produce the stir and the awakening visible on all sides, it would still have justified itself before God and man. As a matter of fact it has done more in the evolution of modern India than all the other forces at work put together, except those forces which have been chiefly instrumental in its own evolution—Western education and the spirit of the age.—The *Panjabee.*

We are very sorry to see Sir P. C. Chatterji, the respected retired Judge of the Punjab Chief Court, running a tilt against political action, with Bengal for a stalking-horse. Writing in the *Hindustan Reviow*, Sir Protul declares that Bengal has lost her industrial position in consequence of her political aspirations, while socially also Bengal has retrograded. The extremist Anglo-Indian journals are very pleased with the valiant knight, especially with his view that freedom of speech and Press have been lost by Bengali wickedness. He looks down on the Reformed Councils as of small value, and thinks that the removal of the capital to Delhi is meant as a punishment to Bengal. For what virtue, then, was the abolition of the Partition given at same time? There is another side to the shield in the new spirit in Bengali students, lately praised so warmly by Mr. Bevan, as full of grit and self-sacrifice. If all that Sir Protul says were as true as it is mistaken, there is one complete answer to it: nothing is too high a price to pay for arousing the love of Liberty. "Is not the life more than meat?" The meat of industrial success is less valuable than the life of Freedom. But, in the long run, all other things are added to a self-respecting and free people. Bengal need not fear.—*The Commonweal.*

Sir Protul Chandra Chatterjee, Kt., M. A., late Judge Chief Court Punjab has written a remarkable article under the above title in the December number of the *Hindustan Review.* We do not know if Babu Surendra Nath Banerjee had read this article, before he moved his resolution in the Imperial Council on the amendment of the Press Act. It is not, however, too late to do so, and we wish, along with him every one who calls himself a politician will pay heed to the fair, unbiased, well meant criticisms of Sir Protul Chandra Chatterjee.

Sir Protul does not mince matters. He reads the signs on the political horizon with a perfectly dispassionate mind. He gives credit where credit is due, and hits where hitting is necessary. He begins by pointing out that Bengal has been rather difficult to govern during the last fifty years, and that at all events since the unrest "it is a subject of some anxious thought with the authorities." All this is due to political agitation conducted on wrong, and at times perverse lines. Once, the Bengalis were the leading race. They had a material hand in introducing British rule in India, and "as the English conquest advanced from Bengal, Bengalis accompanied the British officers and contributed their mite in the settlement of the newly acquired lands. They were regarded as the counsellors of the British by the people of Upper India." They were also the trusted friends of the European mercantile community. They are losing both of these positions now. The Bengali, outside his own province, seldom occupies any high positions now-a-days ; in the mercantile houses, his place has been taken up by the Marwari. "As a result of political agitation," continues the writer, "not in Bengal alone, but all over India, many valuable privileges granted to the Indian people by former rulers have been lost." Freedom of the Press and the freedom of meeting are among them. A still greater loss which has fallen in Bengal alone is, according to the writer, "the degradation of Calcutta from the proud position it held for a century and a half as the metropolis of the Indian Empire and the transference of the capital from there to Delhi." As regards the reformed Councils and the admission of Indian to Executive Councils, Sir Protul says that "the benefits of these measures are quite counterbalanced by the drawbacks attached to them." The Congress it is contended, was started for the enlargement of the political rights of all Indians without distinction of race or creed whereas the new system divides Hindus and Mahomedans.

Sir Protul Chandra Chatterjee has much to say also about the method of the political agitation in Bengal. Every word of Sir Protul Chandra Chatterjee will be endorsed by the thinking and moderate section of the Bengali community. All our ills are, indeed, due to the fact that "we have got politics on the brain." Not only that. The methods of political agitation, in recent years, can in no sense be called prudent, expedient, or wise.

Sir Protul Chandra Chatterjee is entitled to the thanks of all thoughtful men for the plain and outspoken manner in which he has pointed out the erratic ways of the present day political workers. We do not think the learned ex-Judge yields to any one in the land in the purity and sincerity of his patriotism. He has done an inestimable service to the community by speaking out so plainly and candidly as he has done. The *Indian Mirror* has for the past half a century been preaching the gospel that social and moral elevation is the first element in the progress of a nation. Political advancement may wait for another century, but social and moral stagnation will mean the destruction of all hope of India rising to any height of greatness. Morever, it requires the acquisition and cultivation of many sturdy qualities, such as moderation, self-restraint, obedience to authority, etc., to make a community fit for political rights. Will our political "big guns" listen to the sage counsels of Sir Protul Chandra Chatterjee ?—*The Indian Mirror.*

MOTTO I—*I will be* as harsh as Truth and as uncompromising as Justice; I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—*and I will be heard*. (William Lloyd Garrison in the *Liberator*.)

MOTTO II—Minds may doubt and hearts may fail when called to face new modes of thought or points of view; but the time must come when what is false in all things will fade and what is true will no more seem strange. (From Dr. Illingworths' *Reason and Revelation*.)

Rai Bahadur Anand Swaroop.

Our hearty congratulations to our esteemed friend, Munshi Anand Swaroop, of Cawnpore, on his having had conferred upon him the title of Rai Bahadur. It is all the more welcome to us as it has come absolutely unsought. May he live long to enjoy this very well-deserved though perhaps tardy recognition of his labours as a public man and social reformer.

Welcome Home.

On New Year's Day there returned to Gaya after successful careers in Great Britain, three young Kayasthas—Messrs. Harnandan Lall, Nawal Kishore, and Jadubans Lall. The first—who has taken his degree of M. A. at the Edinburgh University, besides being called to the Bar—is a son of Mr. Parmeshwar Lall, Bar-at-Law—and whom, we dare say, he will now refer to as his "learned friend" in court! The second who has returned as an Electrical Engineer of the Glasgow University is a nephew of Mr. Parmeshwar Lall being a son of his elder brother, Mr. Nandkishore Lall, Manager Tikari Raj. The third who also is a Civil and Mechanical Engineer is a first cousin of the Lall brothers. We wish these young men every success in life and shall watch their careers with interest.

The Nigam Kayasthas.

Our esteemed friend, Munshi Fateh Bahadur Nigam, Vakil, Lucknow, sends us the following communication:—

A very successful Annual Meeting of the Kayastha Nigam Central Sabha Hind (Registered under Act 21 of 1860) was held in Lucknow on the 26th of December, 1913. About 300 persons including 60 delegates from outstations attended. Besides the passing of the report and the budget, the office bearers for the next year were appointed and resolutions prohibiting meat, drink and Nautch on festive occasions, and enjoining due observance of *Janeo* and other *Sanskars* were enthusiastically passed. An appeal for helping the newly-started Kayastha Patshala at Lucknow met with a liberal response and about Rs. 200 yearly were promised in its aid. In conclusion lectures were delivered under the Chairmanship of Babu Daya Narain Nigam B. A., Editor of the *Zamana* and the *Azad* of Cawnpore on Social Unity, Bramhacharya and other useful subjects. Certain narrow-minded oppositionists wanted to create misgivings in the community but their attempts were quite unfruitful.

Acknowledgment.

We beg to acknowledge with thanks the receipt of the following British, American, Anglo-Indian, and Indian publications in exchange for the Hindustan Review:—

Quarterlies (Foreign) :—

1. The Quarterly Review.
2. The Socialist Review.
3. The Hibbert Journal.
4. The University Magazine.
5. The East and the West.
6. The Buddhist Review.
7. The Monist and the Open Court.
8. The Church Quarterly Review.
9. The London Quarterly Review.
10. The Moslem World.
11. The Sociological Review.
12. The Irish Church Quarterly Review.
13. The Dublin Review.
14. The Political Science Quarterly.
15. The Round Table.
16. The Yale Review.
17. The International Review of Missions.
18. The Studies.
19. The Society of Comparative Legislation.
20. Princeton Theological Review.

(Indian)

21. The Calcutta Review.
22. The Indian Interpreter.
23. The Agricultural Journal of India.
24. The Journal of South Indian Institute.
25. ✓The Students Brotherhood Quarterly.
26. ✓The Indian Research.

By-Monthly (Foreign) :—

27. Luzac's Oriental Lists and Book Review.

Monthlies (Foreign) :—

28. The Contemporary Review.
29. The National Review.
30. The English Review.
31. The Review of Reviews.
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33. The Literary Guide.
34. The Indian Magazine.
35. The Positivist Review.
36. The Irish Review.
37. The African Times Magazine.
38. The Theosophist Path.
39. The American Review of Reviews.
40. The United Empire.
41. The Current Opinion.
42. The Forum.
43. The Rajput Herald.
44. The International.
45. The Asiatic Review.
46. The Empire Magazine.
47. The New Statesman.
48. The Japanese Magazine.

(Indian)

49. The Modern Review.
50. East and West.
51. The Indian Review.
52. The Indian Ladies Magazine.
53. The Dawn.
54. The International Police Service Magazine.
55. The Vedic Magazine.
56. The Criminal Law Journal of India.
57. The Theosophist.
58. The Modern World.
59. The Hindu Review.
60. The Burmah Economist.
61. The Youngmen of India.
62. Wealth of India.

Fortnightlies (Foreign) :

63. The Dial.

(Indian)

64. The Calcutta Law Journal.
65. The Bombay Law Reporter.
66. The Empress.
67. Society Illustrated.

Weeklies (Foreign) :—

68. The Saturday Review.
69. The Nation.
70. The Outlook.
71. The Times [with Literary Supplement.]
72. The Outlook [New York.]
73. T. P's Weekly.
74. India.
75. The Literary Digest.
76. Indian Opinion.
77. Public Opinion.
78. The Living Age.
79. The Nation (New York).
80. The Independent.
81. The Near East.
82. The World Wide.
83. The Academy and Literature.
84. The New Witness.

(Indian)

85. Capital.
86. The Allahabad Law Journal.
87. The Calcutta Weekly Notes.
88. The Madras Law Times.
89. The Madras Law Journal.
90. The Indian Social Reformer.
91. The Hindi Punch.
92. The Mussalman.
93. The Wednesday Review.
94. The Mahratta.
95. The Madras Weekly Notes.
96. The Comrade.
97. The Hindu Patriot.
98. The Indian World.
99. The Express.
100. The Behar Standard.
101. The Commonweal.

Tri-Weekly :—

102. The Panjabee.

Semi-Weekly :—

103. Advocate.
104. The Burmah Critic and Review.

Dailies (Indian).—

105. The Englishman.
106. The Statesman.
107. The Indian Daily News.
108. The Empire.
109. The Bengalee.
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111. The Indian Mirror.
112. The Times of India.
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116. The Tribune.
117. The Indian Daily Telegraph.
118. The Morning Post of India.
119. The Madras Mail.
120. The Hindu.
121. The Madras Standard.
122. The Indian Patriot.
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125. The Pioneer.
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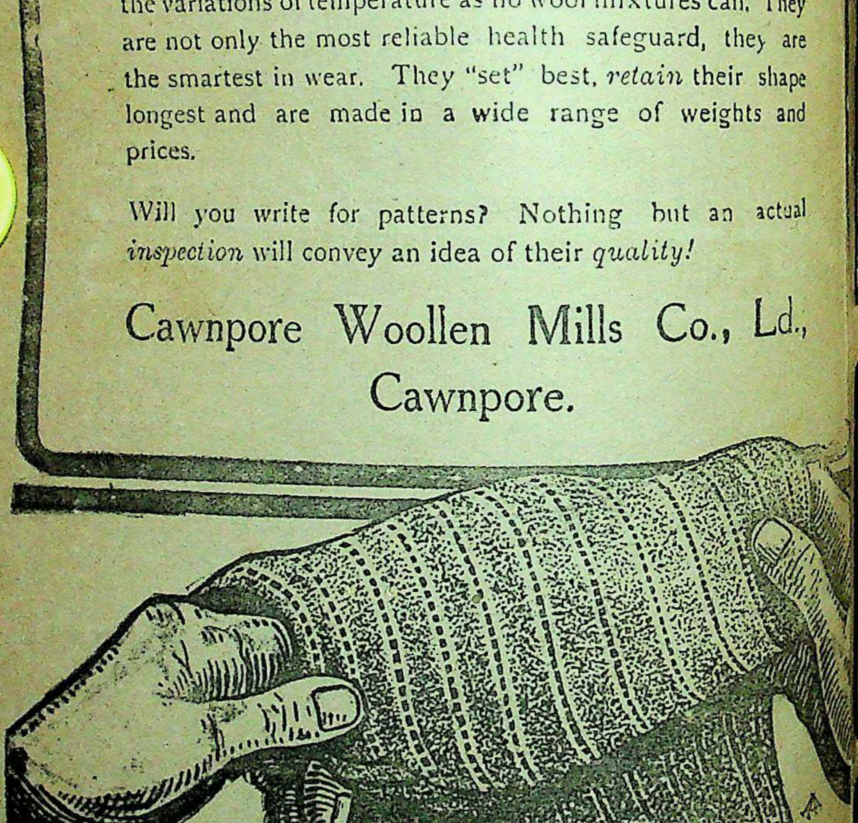

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THE

Hindustan Review

EDITED BY

SACHCHIDANANDA SINHA, *Bar-at-Law.*

"Too much must not be demanded of any editor."—The Rt. Hon. Augustine Birrell, K. C., M. P., on "The Critical Faculty."

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IS CASTE ESSENTIAL TO HINDUISM?

By "A BENGALEE BRAHMAN."

HINDUISM has been variously defined, but no definition is entirely satisfactory, and it is difficult to lay down precisely what constitutes Hinduism and distinguishes it from other religions. And yet the distinction is quite obvious, and can never be mistaken or lost sight of. It is well known, for instance, that Hinduism is not a religious organisation, but a social system; that it allows the most complete tolerance in the domain of thought, and that one may be an atheist, an agnostic, a deist, a monotheist or a polytheist, without losing one's character of Hindu, so long as one conforms to certain social rites and observances. It is not even essential to subscribe to the divine revelation of the Vedas, though to do so would undoubtedly argue one a Hindu. One thing, however, has been regarded by all writers and thinkers as being of the essence of Hinduism, and that is the caste system. Hindus must belong to one or other of the recognised castes, they must be members of a well established hierarchy with Brahmans at the top, and no one who is not affiliated to a particular caste can be a Hindu. Though even this definition cannot be regarded as universally valid—for example, in the case of the order of Hindu Sannyasis—it may be said that it is the most accurate attempt at analysing that subtle and elusive bundle of attributes which goes by the name of Hinduism.

That caste has so long been the sheet-anchor of Hinduism being readily admitted, the question which we propose to discuss in this paper is, whether its continuance is necessary for the preservation of Hinduism, *i. e.* of the racial and national culture of the Hindus as distinguished from those of the followers of the other world-religions, such as Christianity, Muhamadanism, and Buddhism.

We assume that caste has rendered great service to the Indo-Aryan race by preserving and perpetuating its racial characteristics through dangers and difficulties of all kinds. Other civilisations—Graeco-Roman, Egyptian &c. —have come and gone, but the civilisation of the Hindus goes back to hoary antiquity, and its vigour has not yet been exhausted. The chief attribute of caste, according to Auguste Comte, is stability, for it takes all sorts of precautions against attacks from within and without. In the opinion of eminent Indian thinkers caste served to maintain the isolation of the Hindus in old times and preserved their civilisation from being overthrown, by barbaric hordes. "It preserved the Hindu name under a foreign yoke. It has prevented India from being Mussalmanised. If the Hindus could, without incurring the strong censure of their people which loss of caste implies, marry into the conquering race, they would do so, and their distinct existence as a people would have ceased."(G.P. Sen, *Introduction to be Study of Hinduism*) "Hindu culture no only presented an impenetrable front of opposition to the disintegrating influences of Mahomedan invasion, but in course of time it captured the Moslem mind and largely influenced Moslem culture and Moslem administration" P.N. Bose, *Epochs of Civilisation*). " Caste is race-continuity ; it is the historic sense ; it is the dignity of tradition and purpose for the future " (Sister Nivedita, The *Web of Indian Life*). Caste has, therefore, been a valuable factor in the survival of Hindu civilisation, and those who, like ourselves, value that civilisation as one of the highest and noblest that the world has ever seen, are naturally loath to do away with an instrument which has rendered such excellent service to Hindu society.

But there is another side to the shield, and let us look a little on it. Caste, by confining intellectual culture to a certain section of the people, has made Hindu civilisation unprogressive beyond a certain stage. Hindu civilisation has lost its mobility and become unproductive owing to the rigidity of the caste system, which has set up impenetrable barriers between the different castes and divided the various sections of the race into water-tight compartments, from which there is no hope of escape. We have now lost national efficiency, and our political subjection is, in no small degree, due to caste, which made fighting the profession of a single section of the community with which the other sections were supposed to have no concern. " The arts being relegated to the low castes and the professions made hereditary, a certain degree of fineness, delicacy, and deftness in the manipulation was, no doubt, secured, but this was done at a terrible cost. The intellectual portion of the community being thus withdrawn from active participation in the arts, the how and the why of phenomena, the co-ordination of cause and effect, were lost sight of, the spirit of enquiry gradually died out among a nation naturally prone to speculation and metaphysical subtleties, and India for ever bade adieu to experimental and inductive sciences. Her soil was rendered morally unfit for the birth of a Boyle, a Des Cartes, or a Newton, and her very name was all but expunged from the map of the scientific world." (Dr. P. C. Roy, *History of Hindu Chemistry*).

Caste in ancient times was not the rigid, inflexible thing it now is. There was then some correspondence between caste and merit, and the higher castes were really worthier than the lower. There were no hard and fast boundaries between the different castes; intermarriage between the high and the low—both *Anulom* and *Pratilom*, marrying above and below one's own caste—was allowed, and all descendants from the early Aryan stock, Brahmans, Kshatriyas and Vaishyas, possessed the status of *Dwija* or twiceborn. Sea-voyage was permitted, and to quote Mr. Radhakumud Mukherji, author of the *History of Indian Shipping*: "the East and the West became the theatre of Indian commercial activity and gave scope to her naval energy and throbbing international life." Now, however, all this is changed—Hindu society is divided into a thousand castes and subcastes, and there is little sympathy between one caste and another in social matters. Dr. U. N. Mukherji calls Hindus a dying race, and there is much truth in this description. In Bengal, some of the depressed classes are on the point of breaking out in open revolt against Brahmanism; they are no longer content to be mere hewers of wood and drawers of water, and the injustice which is everyday perpetrated towards them leaves little room for surprise at the attitude which they have now chosen to take up.

With the influx of western civilisation, on the other hand, caste restrictions are being considerably relaxed in certain directions. In the matter of eating and drinking, for instance, we are no longer as conservative as we used to be; the higher castes are no longer confined to their traditional occupations, and the functional castes are taking to other professions. But in one respect—intermarriage—the line is being drawn tighter than before. Formerly, the paucity of the members of a particular caste in a locality led to their intermarriage with lower castes in the same neighbourhood, but now, owing to the rapid means of locomotion and the consequent annihilation of distance, intercaste marriages are growing rare. The law courts do not possess the legislative power of the ancient Hindu sages, and by a rigid interpretation of the rules of succession and inheritance, have helped to perpetuate caste divisions. A modern Jajnavalkya or Jimutvahan would have given a more elastic interpretation to the rules to suit modern conditions, but our Anglo-Indian courts dare not do it. The renewed caste consciousness which is manifested in so many caste-conferences and associations also tends to strengthen the barriers and has even led to the formation of new castes, and it would thus appear that the caste system of the Hindus has still a pretty long lease of life before it.

An institution of so many centuries' growth is not likely to tumble down like a house of cards, and those who expect this are more impetuous than wise. But we are firmly convinced that caste will disappear from India, in spite of the above signs to the contrary—for what does this caste-consciousness indicate? It shows that the lower orders are profoundly dissatisfied with their lot, and the place which Hindu society has allotted to them. So almost every caste in the land, during a census, strives to make out that it is entitled to *brevet* rank, a rank, that is to say, which is higher than that which general social opinion accords to it. The Baidyas of Bengal adopted the sacred thread—the hall-mark of respectability—long ago, and the Kayasthas, who occupy the same intellectual and social status as the Brahmans and Baidyas, have now followed suit, without waiting for the sanction of the Brahmans, who constitute the premier caste. It would be a mistake to suppose that the movement in favour of wearing the sacred thread which has now extended even to Namasudras and Yogis and some of the other low castes of Bengal is a sign of the spread of orthodox doctrines in Hindu society; it denotes rather the contrary, for the adoption of the sacred thread by these castes is really a revolt against the pretensions of Brahmanic supremacy, and means that the lower castes are no longer disposed to regard themselves as inferior to the Brahmans. Some of them are trying their best to attain intellectual and moral equality with the Brahmans, but in the meantime, they have adopted the outward symbol of equality, both because it is easier, and also because once the spell of Brahmanic superiority is thus broken, and the lower castes have learnt to regard themselves as the equals of Brahmans, the moral improvement will be quicker. The sacred thread movement, in short, indicates the upward economic movement of the lower strata of Hindu society. Already in Bengal some of the lower castes, *e. g.*, the Agarwalas, Subarnabaniks and Gandha-baniks have attained intellectual equality with, and the Sahas and the Mahisayas and others are rapidly lessening the distance which separates them from, the higher castes. The instinct of self preservation draws together the members of each caste, and in order to make the bond of union as close and strong as possible, the features which differentiate the members of a particular caste from the others are dragged into prominence, and thus the line of cleavage becomes sharper. But this sharper antagonism which is so conducive to internal solidarity, is only the precursor of a higher synthesis. Once the lower classes, by caste conferences and the like, succeed in generating strong *esprit-de-corps* among their caste-fellows for the betterment of their lot, educational and social progress among them will, in course of time, bring about such a transformation that they will attain to the level of the highest castes. When that day will have dawned, the barriers which separate caste from caste, and which are now sought to be justified, to some extent, by the degraded position of the lower castes, will disappear of themselves, and there will be such a fusion of castes that all artificial distinctions of birth will be swept away.

We do not mean that the natural inequalities among individuals will be ground down into a monotonous sameness, but intermarriage will be established, for all the castes will be on the same, or nearly the same, social and cultural level, and the Brahman will cease to enjoy any special advantage by reason of his caste and birth. We observe the same tendency in the relations between the two great religious communities of India, the Hindus and Muhamadans. So long as the latter were sunk in ignorance, all attempts at political unification failed. But now that education is making rapid progress amongst them, the Hindu-Moslem *entente* has come within the range of practical politics. Again while the Indian National Congress is both the result and the cause of the feeling of political unity which is visible among the various races that inhabit the Indian Empire and is gradually leading to the evolution of a common Indian Nation, it has not displaced but rather strengthened, the spirit of provincial solidarity and exclusiveness which is illustrated in the common cry "Assam for the Assamese," 'Behar for the Beharees' and so on, and this spirit is stronger in proportion as the province is weaker and less advanced than its neighbours. The two tendencies, one making for provincial and the other for national unification, have in fact developed *pari passu*, and the provincial consciousness will be merged in the national, in so far as it is capable of being so merged, only when all the various provinces have attained the same or nearly the same standard of progress and efficiency. So it has always been, and so it will be in the future. The only lasting union exists among equals. So long as there are glaring inequalities—social moral and intellectual—between the higher and the lower castes, their union cannot be complete—when all castes occupy on the whole, the same platform in these respects, the distinctions which now keep them asunder will vanish. We know that even then the millenium will not have come, for there will continue to be, as now, an aristocracy of intellect, but its members will be drawn from all quarters irrespective of caste; new classes will be evolved which will take precedence in particular walks of life, and the distinction between the classes and the masses will not be obliterated; but the formation of these classes will not follow caste lines, and all the castes will freely contribute to their ranks.

The cheap retort that class-distinction in Europe is as rigid as caste-distinction in India and is even worse than it, inasmuch as it is founded on a pecuniary and not a religious basis, will not alter the radical difference that exists between an immutable and impassable gulf and one that is fordable by wealth or ability, the former often implying the latter. But caste-lessness should not be regarded as a new idea in India. The Muhamadans, who are our next door neighbours, do not observe caste. The great religion of the Buddha was a revolt against the inequalities of caste; the Varnadharma of the Hindus had for its obverse side the law of the Asramas, and the Sannyasis to this day are free from the yoke of caste; in some sacred places, *e. g.* the temple of Jagannath at Puri, the pilgrims disregard caste rules in the matter of eating and drinking, and the Vaishnavs, the followers of the great Chaitanya, a recognised caste in Bengal, themselves observe no caste distinctions. We have already said that interdining is practically allowed now-a-days, among educated men at any rate, and foreign travel is all but sanctioned in many Hindu communities and will soon be completely tolerated. When men educated in foreign countries return to India and are taken back into their respective castes, the disruption of the caste system will be a matter of years, for they will bring back with them ideas which strike at the root of the system. The Arya Samaj, the most potent of modern reforming sects, permits considerable laxity in caste practices, and even allows non-Hindus to be converted to Hinduism. Thus the upward economic movement of the lower castes, assisted by the prevalence of more enlightened views in Hindu society generally, will hasten the day when intermarriage—in favour of which a large volume of opinion was found to exist when Mr. Bhupendra Nath Basu's Bill for legalising inter-caste marriages among Hindus was before the Imperial Council—will be regarded as not only proper but perfectly just and natural, and the last stronghold of caste will be overcome.

The fusion of castes to which we are looking forward at a no very distant date will, we believe, not be Pan-Indian, but provincial, in character. For we must remember that Hindu society in India is really a congeries of many communities, each practically independent of the others and autonomous within its sectional, communal and caste-life, but combined with the others in the pursuit of a common ideal. Different customs and practices prevail among the same castes in the different provinces and what is permissible among Hindus of one part of India is considered objectionable among Hindus of another part of the country. Hindus of different provinces form distinct ethnic, linguistic and social groups, which differ widely from one another, though they have a common background of culture. Thus, the Hindus of one province can combine with their coreligionists of another province only on a federal basis, and it may well be that, owing to variations in the rate of progress, the fusion of castes may go on more rapidly in one province than in another. But however that may be, our reading of history and of the time-spirit convince, us that such fusion is only a question of time. But when such a day arrives, will it also bring about the disintegration of Hindu society and the breakdown of Hindu civilisation?

To the obvious argument that the system of caste is one peculiar to India and that its absence in other civilised countries proves that it is not indispensable, the reply would be given that it is precisely this feature of Hinduism which constitutes its distinctive character, and without which Hinduism would be like the play of Hamlet with Hamlet's part left out. But let us see if this is really so. All the other world-religions have definite creeds grouped round a central personality. Christianity, Islam and Buddhism all answer to this description. Hinduism, on the other hand, has no cut and dry formulae, dogmas or creed to offer to its votaries, and no single Messiah or Prophet to whom one is bound to owe allegiance. Its sacred books are many, the paths to salvation are diverse, and besides the ten Avatars or Incarnations—all or any of whom you may or may not believe in just as you please—there are the innumerable gods and goddesses of its pantheon. Hinduism is not a credal religion at all. It connotes the culture and discipline and practices common to the whole body of Indo-Aryans, who, after various degrees of admixture with the non Aryan races, are now known as Hindus. Hinduism not only denotes a religious denomination, but also a country and to a certain degree a race. "This triple meaning or connotation of the term Hindu shows the complexity of its origin, shows how Hinduism is twisted deep among the roots of Indian society." Hinduism "has been incessantly conquered politically, but never overpowered or subdued spiritually; it has expelled Buddhism, successfully resisted Islam, and has been very little affected even by Christianity." It is not yet dead, nor dying, nor even dangerously ill" (Sir Alfred Lyall, *Asiatic Studies.*) Two among the causes of the vitality of Hinduism mentiond by Sir Alfred Lyall, *e. g.* the elasticity of its social system, which permits of the expansion of its dominion and the modification of its inner structure without any violent social revolution, and its indegenous origin, which gives it a tremendous advantage over exotics like the Cross and the Cresent, are sure to operate with still greater force with advancing social and political education. Historically, Islam is related to Christianity as Buddhism is related to Hinduism. Jesus is one of the prophets of the Mussalmans, just as the Buddha is one of the Incarnations of the Hindus. Islamic theology is based to some extent on Christian theology, just as Buddhistic philosophy is a fine product of the Hindu philosophic systems. But this historic correlation did not lead to the absorption of Islam in Christianity or of Buddhism in Hinduism. Even if caste be abolished, the Hindu race-culture, its spiritual tendencies, and the grand philosophical systems of the Hindus will remain and they will constitute the Hinduism of the day. Our awakened race consciousness will prevent all risk of denationalisation. Intermarriage between Hindus of different castes will not make the children born of such union less Hindu than we are now.

Such intermarriage prevails in certain parts of the country, *e. g.* between Baidyas and Kayasthas of the easternmost districts of Bengal, without affecting the religious status of the progeny. Even if men professing Hinduism marry non-Hindu women, as men of all other religious denominations can and do, the children born of such marriage will be as good Hindus as their fathers, in the sense that their religion and nationality will be the same as those of their father and distinct from those of their mothers. The admixture of blood which will result from such mixed marriages cannot reasonably be objected to, for, in the first place, such matrimonial connections will always be rare, and in the second place, there has been enough of such admixture in the past—no race in the world is absolutely pure—and the Indo-Aryans are not ethnically the same as the primitive Aryans who came from beyond the north-west frontiers of India. Nor will Hinduism lose, but gain in strength, by opening its doors to converts, as it did when the Sakas were transformed into Rajputs, and as the Arya Samaj does now, for we all know that converts are usually more zealous adherents of their adopted faith than those who have been born into it. Hinduism will then be the most catholic among the world-civilisations, but we have no reason to fear that the fusion of castes will sound the death knell of the Hindu race. This might have been the case if caste had been abolished during the Mogul regime, or even during the early period of British rule. As we have said before, caste was then a national bulwark against the militant and aggressive foreign conquerors of India. But a new and all-important factor has since then entered our lives, and coloured them at all points. It has vitally affected our out-look on life and country. It is the national self-consciousness, the patriotic feeling. As Comte says, when caste was a useful institution, "the sentiment of partiotism did not as yet transcend love of caste, which narrow as it appears to us, was a necessary preparation for the higher attachment." Formerly the nearest approach to the patriotic feeling was the clannish loyalty of the Rajputs, but the feudalism of the Middle Ages took an extremely narrow view of one's duties to the State, which then meant little more than the personality of the chief, whereas love of country as we know it now was almost unknown. So recently as in the year 1800, Sir Arthur Wellesly, (later the Duke of Wellington), wrote of India thus from his own personal experience gathered during many wars with Indian princes: "As for the wishes of the people, particularly in this country. I put them out of the question. They are the only philosophers about their governors that I have ever met with—if indifference constitutes that character." When the people were so utterly disorganised, so thoroughly devoid of the sentiment of national unity and racial kinship, there was some justification for the prevalence of a social system which in spite of its many faults, made for coherence and integrity. But caste is now a drag on the wheel of progress. Somebody has said that it is equivalent to a standing army of a million foreign soldiers, so great is its disintegrating influence. It keeps brother from brother, and has introduced a thousand artificial distinctions between members of the same race to the same community. It is a mighty engine of disunion and discord. There is no other force in society which militates so powerfully against the establishment of concord and amity as the system of caste. You can shake hands with a Christian or a Muhamadan who may himself be a convert from one of the lower Hindu castes, but the latter are simply untouchable. You cannot take a glass of water at their hands; even the shadow of a pariah is contaminating. No wonder that contact with the democratic spirit of the West has taught the lower orders to resent this inhuman treatment. Reason and justice are on their side, and they are bound to prevail in the silent but grim contest which is now going on in the bosom of Hindu society. Thus caste has to go if we are once more to take our rightful place among the civilised nations, and go it will, but it will not leave us the weaker for that. The dawning national consciousness will be a more powerful factor than caste in welding together the vast Hindu population. What an accession of strength the liberation of the submerged millions will mean to Hinduism! The patriotic feeling of the Hindus is nurtured and strengthened by being confined within the four corners of the Indian peninsula; it is not a diffuse, extra-territorial sentiment like that of the Moslems or the Jews. The history of the Hindu race goes back to dim antiquity and the theatre of its glorious activities has always been the sacred soil of Hindustan. The Shastric text for the purification of water covers the entire riparian system* of India along whose course the sacred stream of Aryan culture flowed over the whole continent. A study of the main tendencies of modern civilisation shows that there are two currents, somewhat conflicting in their nature, which run through the socio-political movements of the age. One flows outwards, and makes for international amity, the other flows inwards, and makes for national solidarity and efficiency.

While, on the one hand, efforts are everywhere being directed towards drawing the whole of the civilised world into a common bond, the smaller states, which were previously quiescent or ready to merge themselves within their more powerful neighbours, are betraying a strong consciousness of individuality, and an ardent desire to perpetuate their existence. A quickened vitality, the stirrings of a new life, a strenuous endeavour to save themselves from extinction and preserve their racial and national characteristics intact, are to be observed among the smaller nations of the world. Alsace and Lorraine, Poland, the Balkans, all feel this national impulse and are influenced by it. Crozier compares this tendency to the instinct which makes the tiniest flower turn its face to the sun through every chink and cranny of the hillside. The same race-consciousness has now permeated the Hindu mind, and will not permit them to be absorbed by any other nationality. Such absorption would have been difficult at any time, for Hinduism counts many millions of votaries, and is now absolutely unthinkable. The freer admixture of blood within the charmed circle of Hinduism itself will stir up a vigorous manhood, with the sentiment of racial solidarity strongly ingrained in it. We find people who are nominally Christians and Muhamadans, who do not really believe a word of Christian or Islamic theology, but are yet strongly permeated by the spirit of race, and full of pride for the particular form of culture represented by Christianity and Islam. We find an entire nation—the Japanese—projecting their strong national individuality over the whole eastern Asiatic stage on a purely patriotic basis without any aid from the consolations of religion or the ardour of faith. We find a growing tendency among Brahmos and other reforming sects to call themselves Hindus, and take pride in the traditions of the ancient Hindu race-culture. Hindus cannot be Christians, Muhamadans or Buddhists, as they cannot subscribe to the fundamental doctrines of those religions. Therefore, by a simple process of reasoning, known in logic as division by dichotomy, we conclude that Hinduism will for ever remain distinct from all other religions, and that there is no reason to fear that but for the caste system Hinduism would be effaced from the globe. Just as the bosom of Hindu society is being agitated by two cross-currents, one making for greater solidarity among the various castes, and the other drawing the cord on tighter round each separate caste, so also, as we have seen, is the case among the various races and nations of the civilised world. And just as these two movements in Hindu society are ultimately bound to coalesce and evolve a united Hindu nation in which all the castes will be fused into one all-embracing caste synonymous with the nation itself, so, in the fulness of time, the different civilised states of the world will be united into a Parliament of Nations. When this federation of the world, of which poets have sung and philosophers dreamed is established, the Hindu nation will not object to join hands with the other civilised nations and add its special cultural contribution to the common stock. But till universal humanity supplants national individuality, the abolition of the caste system will not retard or prevent the evolution of Hinduism along national lines; rather, by shaking off the trammels of caste, the Hindu nation will become fitter to take its proper place in the line of progress, and to protect itself against adverse forces in the struggle for national efficiency. First, internal improvement among the different castes, then their union into an united and federated Hindu nation, next its advance as a distinct civilising agency in honourable competition with the other great nations of the world, and lastly, if we dare to peep into the dim future, the federation of all the nations into a mighty state co-extensive with the entire civilised world—this seems to be the goal of the socio-political evolution towards which we are moving.

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*The rivers mentioned are Ganges, Jamna, Godavari, Narbudda, Indus, Cauveri.

THE PROPOSED AMENDMENT OF THE CRIMINAL PROCEDURE CODE.

By SAHEBZADA ABDUL WAHID KHAN.

THE Code of Criminal Procedure is likely soon to be on the legislative anvil. It might, therefore, be opportune to examine the lines which the proposed amendments might follow.

Confessions.

First of all there is an idea that the Code would be amended so as to modify the procedure with regard to confessions. Certain interpellations in the House of Commons would lead one to believe that confessions might be ruled out of court altogether. For a purpose of this kind, however, an amendment of the Evidence Act would have to be necessary. It is nevertheless worth while to examine this question seriously.

In *R.V. Baldy*, Erle J. said:—"I am of opinion that when a confession is well proved, it is the best evidence that can be procured." The maxim of the law is "Habemus optimus tertea confidentum reum." The guarantee of truth in such cases is that the admission is against interest. Confessions however are rarely motiveless. The object of the prisoner is generally to save his own neck at the expense of another, and this interest in his own safety is the weak point which leaves him open to inducement accompanied or unaccompanied by coercion. It is because of this universal human weakness that the courts are universally suspicious of confessions. There is however, another side to the shield. Police investigations are not beds of roses, not all plain smooth sailing. First and foremost, like everything else in India, crime also claims a caste. There are tribes in India whose sole occupation, from father to son, is theft and robbery—who are organised, so to speak, co-operatively for crime. Thieving has become with them a fine art, and about them it may be truly said "that their left hand knoweth not what their right hand taketh." So clever are they in destroying clues and disposing of property. Even if the prisoner does not hail from a criminal tribe, the Police is confronted by a public extremely shy of all that savours of the "thana." One might be an eye-witness or have good information, but he does not want to set his foot in it, lest he may unwillingly be regarded as accessory or abettor or some such thing. The eye-witness and the clue failing the prisoner is the natural resort of a bewildered Police officer. What is reprehensible is that the prisoner is treated with in the first instance—before other means are tried or exhausted—but then it is human nature to take short cuts and in detection time is of great consequence. Confessions therefore play an important part in the unravelling of crime in India, and it would sensibly cripple detection if they are done away with. It would perhaps close an avenue which led to much suffering but it would also close an avenue which in many cases led to the discovery of truth. It is humane to remove all possible causes of suffering. But it is worth remembering that in this category comes not only the suffering of the tortured offender but of the widow and the orphan who are deprived of the savings of a lifetime, all at once. Thus, removal of suffering of one sort might lead to increase of suffering of another sort. Under these circumstances, when the advantages and disadvantages are not wholly on one side, would it be wise to get rid of a useful aid to the discovery of truth? Would it not be wiser to find out other ways by which the evil may be diminished, if not avoided. In a majority of cases confessions are recorded by magistrates, often possessing only 2nd or 3rd class powers, who have no jurisdiction to try the case. Such officers feel no responsibility with regard to the case, nor is the Police officer much concerned or troubled about the behaviour or demeanour of the confessing prisoner before a magistrate who has not the facts of the case in his hand. It might therefore improve the present condition of things if the power of recording confessions were vested in trying magistrates alone. If this however were found not to have the desired effect then the magistrates may be divested of this power altogether and it may be vested in the Court of Sessions alone.

If, however, the zeal of the reformers would not be satisfied with these short steps, then let the elimination of confessions be counterbalanced by giving a right to the prosecution to cross-examine the accused. This might be regarded as or perhaps more revolutionary than the abolition of confessions. It must, however, be borne in mind that the privilege of the accused to be safe from adverse questions is not a divine right—but very mundane and must be subject to the ordinary tests of expediency. The object of investigation is to discover truth and who is more likely to know the facts than the accused himself. In the hands of the Police such investigation has led to corrupt or wrong practices—this does not condemn the principle. If the accused was protected from all questions outside the court, it is fair that he should not bear the same protection inside. It is not generally known that the right of the accused to be safe from cross-examination is not of very old standing in England. In France an accused person has no such right. A lawyer of such eminence as Sir James Stephen supports the French practice. In his *General View of the Criminal Law of England* he says: "I think the counsel for the Crown ought to interrogate the prisoner at the end of the case and before the prisoner's defence. I would allow him to ask leading questions—and I would allow the counsel for the prisoner to re-examine and the judge and jury to interpose any questions they pleased. The examination of a bankrupt whose discharge is opposed would furnish a good precedent and the practice of the Bankruptcy court shows not only the utility of the process but the propriety of conducting it with humanity."

The Panchayet System.

So much for confessions. In overhauling the Procedure Code it might be worth while to consider whether some small devolution of criminal powers may not usefully be carried out in respect of communities modelled on the Panchayet system, such as sweepers, water carriers etc. These communities already exercise considerable powers of coërcion by means of ex-communication known as "hukka pani band." Cases of simple hurt, assaults as between members *inter se*, could be safely entrusted to Panchayet courts. The Panchayet courts need have no office or record or fixed procedure. All that may be required of them is that when the case has been decided one way or the other a recognised Panchayet Mukhia or chairman should come accompanied by the parties to the court and should certify the result to the magistrate who would forthwith record it. There would be no appeals from the decision of a Panchayet. Even quarrels between members of two different communities might be settled by means of Joint Community Boards. Communities which are not organised on the Panchayet system at present might as soon as they became organised, be vested with powers similar to those conferred on communities already so organised. The Panchayet would be a representative body with a fixed number to form a panel, and the parties to the suit might have the same right to challenge the panel as is the practice in case of the jury system. Perhaps it would not be fair to give powers of imprisonment to Panchayets. "Hukka pani band" may be recognised as a form of punishment. In addition the Panchayet may also inflict small fines. It would be competent for the magistrate to reserve the trial of a case to his own court if he thinks that owing to its complicated nature or other sufficient reason it may not be fairly given over to the Panchayets to try. The educative value of such a reform would be great—and it would pave the way to the extended and real use of the jury system in India.

Bail.

The next point in proceedure which requires consideration is the law of bail. The Code has classified certain offences as non-bailable and unless the prosecution fails to put up a *prima facie* case which it seldom does, 'the prisoner cannot be enlarged as the hands of a magistrate are tied up by S. 497 C. P. C. There are many non-bailable cases in which owing to a long adjournment or other sufficient cause it would be equitable to release the prisoner on substantial surety forthcoming, but the criminal courts are helpless. S. 498 of course, gives ample powers to a Sessions or a High Court, but the fear that the disposal of the application under S. 498 may take as much time as the disposal of the case itself, acts as a great deterrent to any large use of S. 498. In practise the magistrates do defy the law and enlarge prisoners even in nonbailable cases in spite of a existing *prima facie* case. Such an exercise of power is however *ultra vires.* The law should come to the help of the magistrate and make valid what has been so far invalid. The general prohibition contained in S. 497 may remain, the amendment proceeding by way certain exceptions being inserted at the foot of the section.

Youthful Offenders.

Some time back attention was invited to the law on this subject in the pages of this *Review* and it was urged that S. 562 C. P. C. might be usefully extended to offences over and above those already enumerated therein. The operation of the section has led to certain anomalies. A first offender, if he is a thief, may get the benefit of S. 562—but if he has the misfortune of being a receiver he cannot—for S. 562 C. P. C. does not extend to S. 411 I. P. C. It is also not very clear why a youthful offender who betrays one's trust or deceives one out of property, should be treated worse than a thief. There are no doubt other cases which equally cry out for S. 562—and a cautious extension of this section to offences other than those already specified may be considered to be the need of the moment.

THE DATA OF ANCIENT INDIAN ZOOLOGY.—I *

By Prof. **BENOY KUMAR SARKAR, M. A.**

SECTION 1.

The Veterinary Literature of the Hindus..

THE very definition of the scope and province of Ayurveda*(a)* given by Charaka (Sutrasthana, Ch. XXX) "covers not only the Medical Science in its widest aspect including the Veterinary science—specified as *Sahihotra*, and subdivided into *Gajayurveda* and *Aswayurveda*, but also certain ephases of Psychology and Ethics on which long philosophical and instructive discourses are found in ancient Ayurvedic works."

The importance and antiquity of Veterinary Science in the scientific literature of the Hindus have been noted by Gondal (*b*) also: "Hindoo Medicine was at the acme of its glory in the time of Ramayana and the Mahabharata. To the court of every Chief, great or small, was attached a physician. There were Army Surgeons and Court Physicians * * Veterinary Science seems to have been highly cultivated long before that period. Nala, a remote ancestor of the Pandavas, is described as a most accomplished horse-trainer, and as possessing a thorough knowledge of all matters relating to the horse. Nakula, one of the five Pandavas, was an expert in the Veterinary Science on which he has written several works, his *Aswa-Chikitsa* being still extant. The science of treating elephants, bullocks and other domestic animals was and is still known in India. * * * Buddha established hospitals for men and beasts all over the country; and the institutes of Pinjrapoles (Animal Hospitals), so peculiar to India, owes its origin to him."

The existence of treatises in Hindu literature specially addressed to the needs of the animal creation is the strongest evidence of Zoological studies in ancient and mediæval India. It is quite natural that a Veterinary Science should have come into being as a differentiated and specialised branch of the general Ayurvedic literature of those days, since agricultural live stock, drought cattle, cavalry, camel-corps, elephant-corps etc. were the common features of the domestic, economic and political lives. Some idea of the secular activities and nature-studies of the Hindus will be obtained from an account of their treatises on elephants and horses.

(*A*) PALAKAPYA, OR THE SCIENCE OF ELEPHANTS.

Treatises on elephants are known to be *Gajachikitsa*, (*c*) *Gajavaidya*, *Gajayaurveda*, *Hastyayurveda*, *Hasti-Vaidyaka* &c. The sage Palakapya is by tradition known to be the originator of this science which is not infrequently named after him. The antiquity of these works is to be inferred from the following note in Prof. Aufrecht's *Catalogus Catalogorum* Vol. I (1891) (*d*); "Palakapya is quoted by Kshiraswamin on *Amarakosha*, Hemadri in *Vratakhanda*, *Sarangadhara-paddhati* (p. 99) (*a*) and Mallinatha.

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* A chapter from the author's forthcoming work "*The Positive Background of Hindu Sociology*" being Introduction to his translation of Sukraniti in "The Sacred Books of the Hindus Series."

(a) Lecture delivered by Dr. Gananath Sen on *Medical Science in Ancient India* at the Sahitya Sabha of Calcutta in 1906.

(b) *History of Ancient Aryan Medicine* pp. 187—189.

(c) A fanciful name is *Gudhaprakasika*, see Aufrecht I—140.

(d) P. 336.

The volume of literature on the subject would be apparent if we mention the various manuscripts referred to in the above alphabetical register (*b*) of Sanskrit works and authors. The following account is culled from that work.

A work called *Gajachikitsa* or "Treatment of Elephants" is to be found in the Catalogue of Manuscripts belonging to the late Pandit Radhakrishna of Lahore who was famous not only for his enlightened views but also for his great knowledge of Sanskrit lore.

Gajadarpana and *Gajasastra* are quoted by Hemadri and Dinakara respectively on Raghuvansa. *Hasjivaidyaka* is a work by Virasena, (*c*) quoted by Bhattotpala on *Brihatjataka*.

Gajapariksha is the name of a work in Oppert's List of Sanskrit MSS. in Private Libraries of Southern India (Vol. II, Madras, 1885) *Gajalakshana* or 'Characteristics of Elephants attributed to Brihaspati, is also to be found in Oppert's List, as well as in the Catalogue of Sanskrit MSS. in the Library of H. H. the Maharaja of Bikaneer compiled by Rajendra Lal Mitra(*d*), and in the Catalogue of Sanskrit MSS. existing in Oudh compiled by Pandit Deviprasad (*e*). A copy of *Gajayurveda* is to be found in the Supplementary Catalogue of Sanskrit works in the Saraswati Bhandaram Library of H. H. the Maharaja of Mysore, signed by F. Kielhorn. Aufrecht (*f*) mentions also such names of treatises on elephants as *Gajadana*, *Gajadanapaddhati*, *Gajanirajanavidhi*, *Gajasanti*, *Gajarohanaprayoga*, *Gajavartalakshana*, *Gajendra mokshana* to be found in Catalogues of Lahore, Benares, Madras Tanjore and other places.

Treatises named after Palakapya, the first promulgator of the science, the Charaka of Hastyayurveda, are to be found in the following catalogues:

(1) Report on the search for Sanskrit manuscripts on the Bombay Presidency during the year 1880—81 by Kielhorn.

(2) Catalogue of MSS. in the Library of the Benares Sanskrit College—Published as a Supplement to the "Pandit" Vol. III-IX (Benares 1864—74.)

(3) Catalogue of Sanskrit MSS. in the Library of H. H. the Maharaja of Bikaneer compiled by Dr. Rajendra Lal Mitra (*g*) (Calcutta, 1880.)

(4) Catalogue of Sanskrit MSS. in the Private Libraries of N.-W. Provinces (Allahabad 1877—86.)

(*a*) Aufrecht's analysis of the work in Vol. 27 of the Zeitschrift of the German Oriental Society. Palakapya has been quoted in *Agnipurana* also (Chapter CCLXXVI). See Sivadatta's Preface in Anandasram Edition.

(*b*) First volume published at Leipzic in 1891, Second volume in 1896, Third volume in 1903.

(*c*) Aufrecht I. p. 765.

(*d*) Published in Calcutta 1880.

(*e*) Vol. XVI (1883.)

(*f*) Vol. p. 140.

(*g*) On the merit's of Mitras works Prof. Aufrecht says :—" The copious extracts are very useful, and enable the attentive reader to judge of the contents of a work, even where he is deserted by the English Text. The indefatigable industry of the Editor deserves every kind of commendation."

(5) A classified Index to the Sanskrit MSS. in the Palace at Tanjore by A. C. Burnell (London, 1880.)

(6) Detailed Report of operations in search of Sanskrit MSS. in the Bombay Circle (1882—87.)

(7) *Suchipustaka* or a list of the MSS. of Fort William, the Asiatic Society in Calcutta, etc. (Calcutta 1838).

The second volume of Aufrecht's monumental *Catalogus Catalogorum* mentions (1) a *Gajapariksha* in Peterson's Fourth Report on the Search for Sanskrit MSS. in the Bombay Circle (1894) (2) a *Gajayurveda* or *Hastyayurveda* &, (3) a *Gajendramoksha* in Stein's Catologue of Sanskrit MSS in the Raghunath Temple Library of H. H. the Maharaja of Jammu and Kashmir, (4) a *Gajayurveda* printed at Poona in 1894 by the Anandasrama Publishing House, (5) a *Gajendramokshana* said to be taken from the Santiparva of Mahabharata (where however it is not found,) in the catalogue of Sanskrit MSS. in the Library of H. H. the Maharaja of Ulwar, and also (6) a *Hastyaryurveda* by Palakapya in the last list.

The third volume of Catalogus Catalogorum published in 1903 adds to the above list the following names:—

(1) *Gajavaidya*, with a commentary in Telugu, in the collection of MSS. belonging to the modern Sanskrit literature presented to the Library of the India Office by A. C. Burnell.

(2) *Gajendramokshana* in Reports on Sanskrit MSS. in Southern India by Hultzsch.

(3) *Hastyayurveda* by Palakapya in the Catalogue of printed books and MSS. in Sanskrit belonging to the Oriental Library of the Asiatic Society of Bengal compiled by Pandit Kunja Bihari Nyayabhushana under the supervision of Mahamahopadhyaya Haraprasad Sastri.

The information contained in these treatises is more or less the same as given in such works of modern times as *Elephants and their Diseases* (*a*) by Lt. Colonel G.H. Evans, Superintendent, Civil Veterinary Department, Burma, as a cursory glance at the table of contents in the *Hastyayurveda* (*b*) published by the Anandasrama, Poona would indicate. The work, attributed to Palakapya Muni, has been edited by Pandit Sivadatta of Jeypore, Professor of Sanskrit in the Government Oriental College, Lahore. In the Sanskrit Preface to his edition Sivadatta says that those branches of Ayurveda concerning elephants, horses and other lower animals which were created by such master-minds as Palakapya, Salihotra and others have become almost extinct and are remembered only by the frequent quotations of latter-day commentators, and that no other Sanskrit treatise on Elephants has been printed and published before his.

The work before us is based on four MSS., two belonging to Jeypore, one to Poona and one to Calcutta. It is a huge treatise consisting of 727 pages of royal octavo size. It is divided into four Books and contains 12,000 slokas. Book I is divided into 18 chapters, and is called the *Maharogasthana*; Book II is divided into 72 chapters and is called *Kshudrarogasthana* ; Book III called *Salyasthana* (Surgery) is divided into 34 chapters. The last Book has 36 chapters.

(*a*) Published by the Superintendent, Government Printing, Burma, 1910.

(*b*) No. 26 of the Anandasrama Sanskrit Series—Sivadatta's *Palakapya* (1894, Poona.)

The book has been composed in the form of a conversation between King Romapâda, of Champâ in the Anga territory and his preceptor, the sage Pâlakâpya. The first four chapters of Book I may be taken to be introductory to the whole work. We are told how the King of the Angas was to have the elephants of the forests tamed for his State, how the animals are brought from the quarters of the country indicated by Lauhitya River (Brahmaputra) and placed under the care of Palakapya the expert in the theoretical as well practical sciences regarding elephants, who condescend to live with the King and be his 'guide, philosopher, friend', in the training and management of elephants. The fourth chapter gives a preliminary survey of the subject matter treated in the whole book.

Besides all topics connected with anatomy (*a*), physiology, surgery, food, medicines, diseases, treatment, poisons, etc, the work deals incidentally with the relations between teachers and pupils in Book I chapter VI, toxicology in Book II chapter VI, the seasons in Book IV chapter XV, the leeches in Book IV chapter XXXIV, the superstitious and religious observances in Book IV chapters XXXV-XXXVI. In the 4th chapter of Book I there is a distinction (*b*) drawn between exclusively theoretical and exclusively practical knowledge in *Hastyayurveda*, and the advice to rulers is that they should appoint such men only, in charge of the elephants, as combine both theoretical knowledge and practical experience, for each alone is quite useless.

(B.) SALIHOTRA, OR THE SCIENCE OF HORSES.

Treatises on horses are known to be *Aswachikitsa*, *Aswasastra*, *Aswavaidyaka*, *Aswâyurveda* (*o*) &c. The father of the science of horses and the first promulgator of the veterinary art concerning them is the sage Salihotra after whom also all these treatises are generally named. It has to be remarked that Salihotra stands often for all the veterinary sciences of the Hindus, not necessary those relating to horse-life. In fact Salihotra Sâstra is divided into two branches (1) Gajasastra and (2) Aswa-sastra.

We have seen that besides Pâlakâpya, tradition ascribes treatises on elephants to one Virasena and to Brihaspati. Similarly besides Salihotra, Hindu tradition knows of several works authors (*p*) of on horses, *e.g.* Nakula, Bhojaraja, Joyadatta, Garga Rishi, Gana, Jayadeva, Sarangadhara, Nalarâja, Vâhâda, Dipankara and others.

The antiquity of treatises on horses is to be inferred from the following facts. The work of Jayadatta, called *Aswavaidyaka*, has been quoted in *Sarangadhara Paddhati* (*c*), Salihotra has been quoted by Hemâdri in *Vratakhanda* (2,982). The *Hayalieavati*, also a work on horses, has been quoted by Mallinatha (*d*).

The volume and importance of Hindu literature on horses would be evident from a glance at the references in the three volumes of *Catalogus Catalogorum*. The first volume (*e*) mentions :—

(1) *Aswachikitsa* or *Aswavaidyaka* by Jayadatta in Oppert's lists.

(*o*) Book III chapters 9,29.

(*p*) *ib*. 106–122.

(*a*) A fanciful name is *Siddha yoga Sangraha*, cf. Aufrecht I. p. 54.

(*b*) Aufrecht I. pp. 34–35, see the useful Sanskrit Preface to *Aswavaidyaka* by Pandit Umeschandra Gupta Kaviratna, Librarian, Sanskrit College, Calcutta (1887).

(*c*) Aufrecht I. p. 199. Vide also Pandit Gupta's Sanskrit Preface, p. 6; where he discusses the identity of Jayadeva.

(*d*) Vide Gupta's Sanskrit Preface. p. 2.

(*e*) pp. 34—35, 273,644;

(2) *Aswachikitsa* or *Aswasastra* or *Salihotrasastra* by Nakula in notices of Sanskrit MSS. by Rajendralal Mitra (1871—90), Kielhorn's Catalogue of Sanskrit MSS. in the C. P. (Nagpur 1874), the Catalogue of Sanskrit MSS. contained in the private libraries of Gujrat, Kathiawad, Kutch, Sindh and Khandes compiled under the superintendence of Buhler, (1871—73, Bombay), Mitra's Bikaner Catalogue the Catalogue, of Pandit Radhakrishna of Lahore, Deviprasada's Oudh Catalogue (VI, XVIII, XIX), Catalogue of N. W. P. (v) and Burnell's Tanjore Catalogue.

(3) *Aswadâna* in Oudh and Burnell.

(4) *Aswadânapaddhati* in Radhakrishna and Peterson.

(5) *Aswadânaprayoga* in Burnell.

(6) *Aswadânavidhi* in Oudh.

(7) *Aswalakshana* in Oppert.

(8) *Aswalilâvati* or *Hayalilavati* in Oppert II.

(9) *Aswavaidyaka* by Jayadatta in Mitra's Notices (1871—90), and Oudh (VI, XI, XVIII.)

(10) *Aswasastra* in Burnell.

(11) *Aswasara* in Buhler.

(12) *Aswayurveda* or *Siddha yoga Sangraha* by Gana, son Durlabha in Weber's Berlin Catalogue (1853) and in Peterson; by Garga Rishi in Kielhorn.

(13) Nakula's *Aswachikitsa* quoted in *Sarangadharapaddhati.* (*a*)

(14) *Salihotra*, "the general name for veterinary art, (*b*) ascribed to Salihotra Muni, for whom Nakula creates a father Aswagosha (Saraugaghosha)," in Benares Catalogue, Radhakrishna, Oppert II, Dr. R. G. Bhandarkar's Report on the Search for Sanskrit MSS. in the Bombay Presidency during the years 1883—1884; *Gajalakshana* in Oppert, by Bhojaraja in Buhler, and in Sridhara R. Bhandharkar's Catalogue of the collections of MSS. deposited in the Deccan College (1888).

(15) *Salihotrasara* in Radhakrishna.

(16) *Salihotronnaya* in Burnell.

(17) *Hayalilavati* (quoted by Mallinatha) in Bodleian Sanskrit MSS. (Oxford 113*b*).

The second volume (*c*) of Aufrecht mentions:—

(1) *Aswachikitsa* by Nakula in Stein.

(2) *Aswadana* in Oudh (XX, XXI.)

(3) *Aswaparikshana*, attributed to Nalaraja in Dr. R. G. Bhandarkar's Lists of Sanskrit MSS. in Private Libraries in the Bombay Presidency.

(4) *Aswavaidyaka* by Jayadatta in Peterson.

(5) *Aswadigunah* in Peterson.

(6) *Aswâyurveda* by Gana.

(7) *Aswayurvedasarasangraha* by Vâhâdá, son of Vikrama in Stein.

(8) *Sâlihotra*—"veterinary, art, ascribed to Muni Salihotra in eight sthánas. These are called Unnaya, Uttaraa, Sâriraka, Chikitsita, Kishorachikitsa or Sisubhaisajya Uttarottara, Siddhisthana and Rahasya" in Stein.

(9) *Aswavaidyaka*, by Jayadatta, in Ulwar.

(*a*) Aufrecht's Analysis of the work in Vol. 27 (1873) of the Zeitschrift of the German Oriental Society p. 43.

(*b*) Aufrecht I, p. 644, vide also Pandit Gupta's Sanskrit Preface to *Aswavaidyaka*.

(*c*) pp. 7,158,188.

Aufrecht's third volume (a) mentions.

(1) *Aswachikitsa* by Nakula in Burnell's collection presented to India Office, in Dr. R. G. Bhandarkar's Report (1887—91); by Sâlihotra in Bhandarkar.

(2) *Aśwavaidyaka* by Jayadatta in Hrishikesha Sastri and Sivachandra Gui's Descriptive Catalogue of Sanskrit MSS. in the Library of Sanskrit College, Calcutta (1898); by Dipankara, son of Nánákara, grandson of Nidânakara, in Haraparasad Sastri's Report (1895—1900).

(3) *Aswayurveda* by Gana in Haraprasad Sastri.

The Hindu treatises on horses treat of almost the same topics as are dealt with in modern works on the subject, *e.g.* Lt.-General Sir F. Fitzwygram's *Horses and Stables* (b), Hayes' *Training and Horse Management in India* (c), etc. The 68 chapters in the *Aswavaidyaka* of Joyadatta, and 18 Chapters in *Aswachikitsita* of Nakula, both edited by Pandit Umeschandra Gupta, Librarian, Sanskrit College, Calcutta for the *Bibliotheca India* (1887) deal, among other things, with their anatomy, and good and bad signs, as indicated by their colour, feathers, etc., age, growth and development, classification according to mettle, their movements, paces &c., and usefulness as drought-animals or to cavalry etc., embryology, articles of food and nourishment according to seasons, the various ailments and remedies etc.

The origin of the science of horses is thus described by Gupta in the Sanskrit preface on the evidence of Nakula's treatise: The winged horses of Indra could not be controlled. So Salihotra was requested by Indra to lop off the wings. This was done, but the poor animals waited in deputation upon the powerful sage who had brought them to this plight. He was moved, and the result was the composition of treatises to heal the wounds of horses and minister to the needs of their proper developments.

(a) p. 8.

(b) Longmans Green & Co., London, 1911.

(c) Longmans Green & Co., London, 1905.

EDUCATION IN JAPAN.

By Mr. LEOPOLD KATSCHER.

A considerable time had elapsed before Japan took any steps to promote popular education. It was only the privileged few who had received instruction ere she came into closer touch with the West towards the middle of the nineteenth century. This brought a radical change in educational matters, so rapid and far reaching in its effects, that, already in 1868, at the commencement of the period of reform, there existed in Japan a number of well equipped schools quite good even according to the then European standards. For some time past the feudal lords had been endeavouring to found medical, chemical and other institutions on European lines, and to appoint a staff of German, English and French professors. Even the lower classes, at least the men and boys, had been taught to read and write, but it was not until the comparatively recent era of reform that we can speak of any real important improvement in Japan's educational system. The principles which guided the Government were conveyed to the nation in the following Imperial words in 1872 :—"In future education shall be within reach of everyone, there shall not be one ignorant family in any village, neither shall there be an ignorant member of any family."

No pains were spared to attain this end. But the difficulties were very great, especially in the first years, and many vain efforts were made to secure a suitable organisation and system of public instruction. School-boards were established and abolished, directions and plans for the school curriculum were worked out only to be soon replaced by others.

These arduous endeavours on the part of the Japanese Board of Education were the outcome of their desire to combine into one efficient working-whole the best of the educational methods of the English primary schools, the American secondary schools, the German universities and the French "normal" schools. Free education, one of the basic principles of modern educationalists, has not yet been carried out in Japan, only the poor being exempt from school fees ; on the other hand compulsory attendance has been enforced, though perhaps not very strictly. In 1910 the register showed that no less than 99% of the boys and 97¼% of the girls went to school. The legal age for leaving school is 14.

The following are the five principal types of educational institutions in Japan : the Kindergarten, the primary school, the secondary school, the special schools, and the university. The Kindergarten is for children of from three to six years old, and their numbers show a steady increase, as no child under six years of age is allowed to be drafted into the elementary schools. These Kindergartens are worked on Froebelian lines.

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* Author of "Japan, the Mikado's Empire," "Industrial Policy and Social Reform in Japan," etc., etc.

There are three kinds of primary schools in Japan. (a) the general 4 standard schools; it is for children of from six to ten years of age, and an attendance of 32 weeks in the year is compulsory. The curriculum comprises: reading, writing, arithmetic, grammar, moral instruction, drill, handwork (sewing for girls), and sometime drawing and singing.

(*b*) The "higher grade" school, which supplements the instruction– given in the general schools. The subjects taught are: geography, history, physics, English, agriculture and commerce. (*c*) The 3 standard "Ragged School"; these are found in very remote districts, where the population is too poor to support the (*a*) type.

The school hours are from three to six hours a day—five on an average and commence at 8 in the winter and at 7 in the summer. There is a quarter of an hour's interval after each lesson, a half-holiday on Saturdays, and no school on Sundays. The greater number of the schools in the larger towns have separate rooms for drawing and needlework, gymnasiums, kitchens, playgrounds and a so-called "Hall of Ceremony", where instruction is given in deportment and manners—a characteristic feature in Japanese schools. No class may have more than 70 scholars, and corporal punishment is forbidden by law. There are also a number of special schools for apprentices where writing and manual work are taught, and several private elementary schools, mostly run by foreigners, especially English and Germans. Before opening a school of this kind permission has to be obtained from the Governor of the Province, whose duty it is to arrange the curriculum of the elementary schools in his districts in accordance with the plan set out by the Minister for Education.

In all public schools (except the Ragged Schools) there is a fee of 6d or 1/- monthly, the rest of the expense if any, is borne by the ratepayers. In 1909 there were 26,386 elementary or primary schools, 7⅓ million scholars, and about 100,000 teachers.

The two types of secondary schools are the "Intermediate Schools" and the "High Schools." All pupils seeking admission to the former must have completed their twelfth year and be furnished with a leaving certificate from the "higher grade" elementary school. Failing that, an entrance examination is required. These "Intermediate" schools have five classes and the curriculum is a wide one: Japanese, Chinese, English, French (or German), chemistry, nature study, physics, agriculture, geography, history, ethics, mathematics, etc. The Intermediate schools prepare their scholars for some practical occupation as well as for college. They are supported partly by the school fees and partly by contributions from public bodies, notable the town councils and provincial administrations, only very few being kept by the State or by private individuals. In 1909 there were 278 such institutions, 113,000 scholars and 5,500 teachers.

The Kindergartens, elementary schools and Intermediate schools are under the municipal and provincial authorities, who in their turn are controlled by the Minister for Education. The "higher grade" secondary schools, the special schools and the universities, however, are directly under state supervision.

The "higher grade" 2 standard secondary schools (="High Schools") correspond roughly with the so-called "academic sections" of the modern universities of the United States. Admission is granted only to those who have completed their 17th year; they must also produce a leaving certificate and have passed through an Intermediate school; if they do not possess these qualifications they must submit to an entrance examination. The course is continuous with that of the Intermediate school, with the addition of some new subjects, such as philosophy, mechanics, geology, mineralogy and geometry, and recently facilities have been granted for future medical students. There are also lectures at some of these institutions on law, literature and technology. The cost of the upkeep of the eight existing "High" or "higher grade" Intermediate schools is shared equally by the Board of Education and the respective towns. The training period lasts five years. The chief object of the eight "High Schools" proper is to prepare youths for the Universities, but they are also regarded as institutions in which men of talent are trained to become efficient civilians. Such importance is attached to the teaching of languages that more than half the time is devoted to their study. Boarding-houses are officially provided to protect the pupils from noxious influences, and they are kept under strict supervision. Gymnastics are taught throughout the whole course, and altogether much attention is devoted to their well-being. The authorities are bent on fostering a manly character in the students. The best of the latter are granted certain privileges by way of recognition as well as encouragement. Competitive entrance examinations are held in order to limit the number of admissions.

The Imperial University of Tokio consists of 5 colleges: for medicine, law, technology, literature and philosophy, and natural science respectively. The medical and law courses cover five years, the others three. The object of the sixth department, the "University Hall", is to give a thorough theoretical and practical training in various technical branches; this course lasts five years. The graduates of the various colleges obtain *per se* admission to the "Hall". If any other student, not a graduate, wishes to be admitted to it, he must pass an examination at the College devoted to his special branch of study. At the end of the five years at the Hall a thesis has to be prepared; if it passes a degree is conferred upon its writer. In the different colleges the number of courses varies. In the Eaw College there are four: law, politics, economics, commerce; in that of Medicine two; in Engineering eight, etc.

The University year begins on September 11th and ends on July 10th. The year is divided into three terms. In imitation of the American universities, those of Japan have each a President, under whom is a Council, consisting of the Directors of the Colleges and one professor from each college, elected by vote. There is also a Committee for the management of the financial affairs, and there is a faculty-meeting in each College attended by its special professors. In 1909—10 the University was attended by far more than 5,000 students, and the staff numbers at present 337 tutors and professors; of these 20 are foreigners, who lecture in their own tongue—English, German, or French. The young men matriculate either from the "higher grade" secondary ("High") School or after an entrance examination. The expenses for board and lodging, fire, lighting and books are comparatively small and there are a great number of scholarships or impecunious students. The University Calendar, compiled on the Harvard University model, reckons the minimum cost at 7½ yen, the maximum at 12 yen a month. The State gives an annual grant of 1,300,000 yen.

The discipline is more rigorous than at any other university in the world, stricter even than that of Oxford and Cambridge. The undergraduates have rooms either in college or out; in the latter case they are bound to go to lodgings licensed by the College authorities. They have to be in by 7 o'clock every evening except before a holiday when the hour is extended to 10 p. m. The prescribed dress is the semi-military student's uniform and grey cloth cap. Both smoking and drinking are prohibited in the study-bedrooms, and the undergraduates are only allowed to receive visitors in the College Hall. Each student must furnish two references of people who will vouch for his good conduct, and more particularly are held responsible for transgressions of the "gating" rule. In such cases they are obliged to hand in a personally signed letter to the college authorities before ten the next morning.

The results of this strict discipline are not pleasing: it cuts the young men off from the rest of society except for an occasional clandestine visit at a tea-shop. The natural consequence of this is that they are apt to conceive rather curious notions about Japanese society and to hatch all kinds of adventurous plans for reforming it. Their manners are not of the best and specially towards strangers their behaviour is often extremely rude and *chauviniste.*

It is not to be wondered at that, the young men found these monastic restrictions and military discipline extremely irksome, and when these rules were first enforced there were many open revolts, as a consequence of which more than 100 students were 'sent down.' It would seem a wiser plan to inculcate self-reliance and independence rather than demand such a humiliating submission, for the steady ones do not need such rigorous measures and the undesirable element will always find ways and means of evading them.

Besides the University at Tokio there is one at Kioto and another at Tohoku. They are subsidised by the State with 1 million, and 250,000 yen per annum respectively. The 200 special schools are attended by about 20,000 students and have a staff of roughly 1,000 teachers. Some of these institutions are supported by the State, many by local bodies and the majority by private individuals. The following have the highest standing in the capital: the industrial school, the schools for foreign languages, for law and commerce, the gymnasium, the art school and the school of music. The old fashioned and inefficient "mixed" schools, where Japanese and Chinese literature were the only subjects of instruction, are steadily decreasing in number and will soon have disappeared altogether. According to Mr. Arthur Diosy ("The New Far East") the school of commerce is the best of its kind in the world. About 12 years ago Count Okuma, Minister for Education, founded an International School of Commerce.

Let me now pass on to the education of women. In the beginning of the "era of reform" the adoption of Western customs soon gave rise to the recognition of the principle that woman was entitled to no lesser a degree of instruction than man. One of the first reforms enacted by the late progressively-minded Emperor was to send a large number of native women to the United States for purposes of study. But naturally it was not possible to immediately, or even soon abolish the ancient traditions regarding marriage and the home. Therefore the new education began by giving women a better training as future mothers and housewives. It was only by degrees that the woman's movement in Japan on the one hand, and the Civil Code of 1890 on the other which conferred undreamt of privileges on the female sex, led to a more liberal system of education one which was to meet the needs of the new age. How urgent this innovation was became more and more apparent with the increase of western culture, which rendered it essential that girls should receive an efficient training for earning their livelihood.

In the "Land of the Rising Sun," as elsewhere, the teaching profession was considered of prime importance in this respect, because many experts pointed out that it was essential to the welfare of school children to be under the guidance of well-trained women teachers. Hence the ever increasing number of training-colleges for future elementary and secondary school teachers, and, as a natural outcome of this, the establishment of numerous secondary ("normal") schools for girls. Since 19 7 the latter have been divided into two courses, the first of which covers four years and only admits girls who are at least 15 years of age, and who can show, either by a leaving certificate or by an examination, that they have a good grounding in elementary subjects. Admission to the second course is only granted to girls who have completed their sixteenth year, and their period of instruction lasts two years. The curriculum of the "Normal Schools" comprises: ethics, pedagogy, Japanese, history, geography, natural history, physics, chemistry, mathematics, writing, drawing, music, Chinese literature, drill, sewing, and domestic economy. The hours per week amount to 31. English may be taken in the first course if desired, while in the second domestic economy and writing are omitted. The latter course may be completed in one year, in which case the number of hours is raised to 34, and history and geography are struck out of the time-table.

Up to 1895 there were only private "High Schools" for girls; the public ones were not started until after that date, and the course lasts either five or six years as desired. The girls pass straight from the elementary schools into these secondary schools. The following subjects are taught: Japanese, English, history, geography, algebra, natural science, sewing, domestic economy, writing, drawing, music, drill, and, if desired theory of education, manual work and the Chinese classics. The hours per week are 28-30. An Imperial Edict of 1899 directed that every prefecture should have at least one such institution, and that the course should last 3—4 years. According to the last annual report (1909) there were 159 public "High Schools for Girls" with 46,582 pupils, in addition to about 100 private ones with roughly 13,000 scholars. The three-year course was abolished in 1907, and a minimum of four years made compulsory.

As since the beginning of this century a large proportion of girls have been employed in the Post and Telegraph Offices and the Railways, an urgent need was felt for an adequate training to prepare them. So far this has been done by private special schools, but the Government is contemplating taking over this work and is, meanwhile, doing its utmost to encourage a more liberal education for girls. Japan's victory over China in the war of 1894 was to a certain extent thought to be due to the influence of the wives, and mothers, and the time was considered ripe for granting them greater facilities in matters of education. A "university" was therefore opened at Tokyo in 1901, the scheme for which had been laid down by the famous educationist Naruse in the year 1897. His aims were: (i) To develop the intellectual and physical powers of the girls as well as to form their character, all with a view to training them for practical life. (ii) To foster all womanly virtues, to bring out the individuality of girls, and to give them all necessary knowledge for their future calling as the wives and mothers of the nation. (iii) To stimulate their patriotism and train them to be useful members of society.

In reality, however, this "University" is, at least at present, nothing more than a "college," consisting of four separate divisions and providing a three years' course. The subjects taught are: theory of education, English literature, general literature, domestic economy. There is a preparation class for each division, lasting one year. A six-standard secondary school, resembling the English Grammar Schools, is worked in connexion with the college proper, as well as a practising school and a hostel. All the pupils are obliged to live at the latter, with the exception of those who reside with their parents in Tokyo; they have themselves, gradually to perform all the branches of household work in order to become proficient in these matters. Great importance is attached to this system, for it is thought to go for towards developing in the girls the moral qualities of self-denial and a friendly spirit, as well as a sense of social obligation and responsibility, independence and self-reliance. In 1909 there were 383 women students, of which 157 were married. These are most astounding figures.

"Special" schools for girls have also begun to play a very important part in educational organisation of Japan. According to the newest official statistics there are 300 such institutions with 10,000 pupils. There are cookery, needlework, silk-weaving and dyeing schools, as well as a medical college with about 300 students, an Academy of Music, a midwifery course, one for nurses, etc.

The "Peeresse's school" is a remarkable institution; it was founded by and is under the control of the Dowager-Empress. Daughters of wealthy and respected citizens are also admitted. In the year 1910 out of the 614 pupils 277 were of the middle class, and 8 were Imperial princesses. Instruction is provided for all ages; thus there are a Kindergarten, a lower school a middle school, and an upper school course. Mention must also be made of the "Issen Yogakko" (practical school). This is a private establishment for 800 girls, and the principal is Mrs. Shimoda, a former mistress of the "peeresses' school." It consists of three divisions: a high school, an art school, and a school of domestic economy. Recently a special department has been added for Chinese pupils who are trained as teachers for Chinese schools at the expense of the Chinese government.

It will be clear that, considering the short time, a great deal has been done for the education of women and the State would have accomplished even more, if many of the educational authorities did not look askance at the rapid evolution in their special sphere. They do not at all approve of the assurance and assertion of the new generation; the bygone modesty and reserve was more to their taste. Curiously enough it is just the younger authorities who, though holding radical opinions in other matters, take up this old-fashioned standpoint, whilst the older statesmen, like Okuma, Shibusava, Morimura, etc., strongly advocate a higher education for women. They admit, it is true, that the modern girls' schools are often superficial in their teaching, and are apt to leave family life out of account; but their opinion is rightly that the remedy lies, not in limiting and hindering, but rather in expanding, improving and deepening the schemes for women's education. And indeed, the fact that the emancipation of Japanese women is showing such rapid progress, will make it imperative for the Board of Education to do all in their power to assist the women by granting them greater and greater educational facilities.

In 1909 Japan had roughly 36,000 schools of various kinds with a staff of 120,000, and 8 million scholars of both sexes. A number of public libraries have been opened in various towns; the largest in Tokio has 360,000 books. The Government takes a special interest in furthering the technical branches of instruction. It is worth while remarking here that no religious teaching of any kind is given in Japanese schools; a system of "Bushido" (ethics) forms the basis of all intellectual and spiritual teaching.

The plan of sending students over to European and American colleges for the purpose of studying western customs and conditions, for which Government pays the expenses, is an excellent one.

As regards the control of educational matters, this is managed by the Minister for Education assisted by a Committee ; the latter is composed of presidents of the universities, headmasters, and several doctors. Since 1890 every district, every large town and every province has had a school inspector. They are appointed by examination and are obliged to have taught three years at a Government school. Every community has its own schoolboard.

At the commencement of the "period of reform" the Government was naturally obliged to solicit the services of a large number of foreigners to organise the new schools. Thirty years ago the proportion of Japanese to foreign teachers was still about equal. But at the present time the latter are seldom found on the staff of a Japanese school, as the numerous "Normal Schools" *i. e*, training colleges (80 in 1911, with 17,000 men and 7,000 women students), established by the Government turn out a sufficient number of competent native teachers of both sexes to supply the need. The training period lasts four to five years. The students on entering must be 18 years of age ; they are supplied by the State or province with board and lodging, books and so on, and even with pocket money. In return they bind themselves to teach at Government schools, the men for 10 and the women for five years. There are two residential institutions at Tokio, each consisting of three divisions, where the staff of the above mentioned training colleges (Normal Schools) are prepared for their work; the one is for men and the other for women. A practising elementary school and Kindergarten are attached to them, as well as a splendidly equipped educational museum. This latter building contains some 16,000 objects, is visited by over 70,000 persons annually, and costs the State about £300 per annum. It is the most remarkable institution of its kind in the world.

In order to appreciate fully the magnitude of the task of building up a Japanese system of modern Education it must not be forgotten that the modern educational organisation of European nations is the outcome of a gradual development, which has covered a period of several centuries and is based on the varied and wide experience of many generations, whereas Japan has accomplished the same thing in a remarkably short space of time through the intelligence and sheer force of will of her statesmen. The loving care and unflagging energy displayed by this eastern nation in that undertaking and the financial sacrifices made for this purpose are a shining example to many a great western nation.

It is a severe tax on the children having to learn Chinese writing as well as Japanese ; for Chinese writing is very intricate, and there is the additional complication that written Japanese and the current speech differ very considerably, the former having become largely Chinafied. Three societies have been formed to try and mitigate these difficulties: the first advocates abolishing the Chinese writing and retaining only the Japanese; the second, wishes to replace the Chinese and Japanese alphabets by the Latin, whilst the third, would remodel Japanese writing by way of reforming the decadent language of the country. It is impossible to say which of these three methods will attain the desired end; meanwhile a Royal Commission has been appointed by the Government years ago to inquire into the matter.

In conclusion we would add a few words from an educational standpoint, of a very instructive Japanese children's game, called "i-ro-ha karuta" (a game of proverbs with cards). Whilst western children gain a merely incidental knowledge of proverbs from hearsay, without as a rule understanding their real meaning, and often apply them in a very naive and comical manner, the children of the East become acquainted with their proverbs in their games. The favourite one for children of from 4—8 years of age is "i-ro-ha karuta", whilst the older children prefer "Hiyaku-ninshu" (100 selected cards of poetry). This latter game, played mostly at New Year, affords the youngsters above eight years much pleasure and mental stimulus. Two packs of 47 cards each are necessary for the "i-ro-ha karuta" game, for the Japanese alphabet has 47 letters. The one pack consists of artistically illustrated proverbs and each card bears one letter (kana) of the "i-ro-ha" (alphabet) in the corner; the proverbs themselves are printed on the other pack. I-ro-ha karuta can be played in two ways. According to the rules of the first the cards must be laid in alphabetical sequence on the table or on the floor; the children sit round in a circle, and the most intelligent of them, or an adult, shuffles the other pack well and then reads out the 47 proverbs. Every player then tries to get hold of the corresponding picture cards. Whoever has the most cards at the end of the game is the winner and gets a prize of fruit or a piece of cake. The second method is as follows: the picture cards are dealt out equally amongst the children, then the proverbs are read out, and the player who gets rid of his cards first is the winner and gets the prize.

The first way of playing this game causes much merriment. Laughing and shouting the little ones try to grab the picture cards, and it all depends on the skill of the players as to whether they get hold of the right one or not. This is a pleasant way of teaching even the tiniest children both the alphabet and the best-known proverbs. It must have been a Japanese Froebel who invented this charming and instructive game, and it could only be to the advantage of our children if we were to introduce it into our occidental Kindergartens and nurseries. It should not be difficult to adapt it to our own alphabets, and proverbs, and all parents who desire that their children should be intelligently and pleasantly occupied, should do so. Good illustrations on the cards would do much towards developing a taste for art in the children.

REVOLUTIONARY FRANCE AND ROMANTIC REVIVAL.

By Mr. S. AMBRAVANESWAR.

AT the threshold of the period of Romantic Revival in English Poetry the majestic figures that meet us are those of Wordsworth, Byron, Shelley and Keats—poets whose life-story is as romantic in one sense as their poetry is in another. It is alien to our purpose here to examine the abundance of romance or the intensity of tragedy in their lives. Who does not know the romance of their life and death ? Moreover, did not one of them express a conviction born of personal experience when he wrote.

> Most wretched men.
> Are cradled into poetry by wrong.
> They learn in suffering what they teach in song.

But it is not as men but as *poets* that they concern us and as poets of an age exceptional alike in character and achievements.

The Romantic period, we are considering, comes in point of the freshness and fervour, the vigour and variety of its literary output next only to the great epoch which lies between the youth of Shakespeare and the age of Milton. Both periods alike were the products of historical circumstances acting on the intellect and imagination of great thinkers ; both periods alike witnessed momentous national upheaval. The sublime flight of Elizabethan poetry was sustained by an age when sectarian conflict was hushed, as it were, into patriotic combination against Spanish aggression. The Second Romantic period was shaped above all by equally tumultuous circumstances ; for, it was the outcome of the French Revolution, rather of the thoughts and sentiments which precipitated that revolution. Unbounded hope was inspired at the commencement as unutterable despair created at the close of the revolutionary movement in France. The minds of thinkers on the other side of the Channel were anxiously set on the progress of the ferment and the effect of the ultimate reality which belied the ardent expectation, varied in its manifestation with the temperament of the poets we are studying.

But similarity of the two Romantic periods in these respects need not delude us into a conception of their complete identity in all respects. There is all the difference in the world between the Elizabethan Age of action, freshness and enthusiasm and the

Words-worthian Age of introspection, self-consciousness and revolution. Before entering on an estimate of the work and influence of the great poets of the Romantic Revival it is important to define Romanticism itself and distinguish it from the other literary tendency classicism.

Generally speaking, Romance is associated in our mind with something unreal or exceptional, with richness of colour and wide reach of imagination. It is thought of as producing an illusion by the artistic exercise of inventive faculty and as depicting the larger, nobler and higher aspects of humanity. Romance has exercised and will exercise subtle fascination on our mind so long at least as human nature remains what it is. The romantic element is wrought into a vehicle for the perceptions of poets and novelists and the excellence of the vehicle depends on the temper of the material. The *true* poets or novelist detaches us from the real world in order to restore us to reality at a higher point and we have heard it said that the romantic world is in a sense a world of reality. The glory of placid lakes and vernal woods, the dignity of childhood and manliness, the play of bright unfettered fancy, the presence of a sense of delicious mystery, the conception of Nature as the voice of God; these are some of the characteristic subjects of Romantic poetry which stands in sharp and striking contrast to Classical Poetry with its artistic sobriety, exquisite harmony, chiselled grace and eclectic glamour.

Throughout the course of English Literature there can be discerned the supremacy of the one or the other literary spirit. The Classical School habitually regarded the Romantic Poet as a breaker of the golden image of Poetry, while the Romantic writer accused the Classical poet of mistaking a rocking-horse for Pegasus. But this difference in the choice and conception of subjects can by no means help us to determine precisely the close of one tendency and the commencement of the other. It is almost a truism to say that in the light of Evolution it can not be decided where definitely the mineral life ceases and the vegetable begins, or the vegetable ceases and the animal begins. So is it with the development of Literature; sharp divisions have no place in it for the thoughts and sentiments of one period pass into those of another and attain fulness of expression only long after the stage of transition. Thus had the dim twilight of Romanticism been more or less fully reflected in the poetry of Thomson, Cowper and Burns before the effulgent Sun of Wordsworth appeared clearly above the horizon.

Let us now consider the one circumstance which above all else induced and explained the marvellous fertility of the Second

Romantic Period. As an illustration of French influence on English Literature, the share of the impulses and aspirations of Revolutionary France in moulding the course of English Poetry can hardly be over-estimated. The atmosphere of France was seething with revolutionary elements; the apotheosis of the Past proceeded from an abhorrence of the Present; Rousseau's conception of a State with the watchwords of Liberty, Fraternity and Equality found a wide and deplorable acceptance. The English spirit caught the contagion. It was not, however, social or philosophical ideas that were transformed through the influence of the Revolution; the swelling tide of the modern mind which elsewhere toppled down the time-honoured edifice of political institutions could only serve to bear aloft—so to speak—a class of "dissenters" in English Poetry who discovered truths, committed exaggerations, allured and alienated thoughtful minds by the novelty and audacity of their theories. English revolutionaries in the realm of Poetry detested the insipidness and conventionalism to which the literature of the previous age had descended—They advocated "A return to Nature" and asserted the freedom of individual imagination. To them the ferment in France was not merely *territorial*; it represented the aspiration of humanity itself for peace, equality and brotherhood. The French Revolution, they fondly believed, would open up a new heaven and a new earth and bring them nearer the realisation of the glorious millennium.

How far the issue fell short of these expectations, it is the painful duty of the historian to indicate. The French Revolution proceeded apace; it passed through many phases; it saw the reign of terror and the horrors of the guillotine; it ended in blood and smoke; it raised military despotism on the ruins of monarchy—The golden vision disappeared; thrilling hearts were cooled into despair. This disappointment in its effect on the poets of the Romantic Revival displayed itself in diverse ways; it converted Wordsworth into a philosopher, Byron into a rebel against Society, Shelley into a revolutionary idealist and Keats into a sensuous materialist. Again, the disenchantment brought about the divorce of poetical imagination from political action and the assertion of the rights of individual will and opinion. In short, the French Revolution was the melting-pot of Romantic Poetry which took the shape of the mould into which it was poured and the mould in this case was the individual temperament of the English Poets.

In the realms of Poetry and of Politics, novelty and naturalness were exalted to the dignity of a creed and the spread of these new ideas favoured the experiments of poets and politicians. The classical principal lost its hold on the Art of Poetry; Wordsworth's theory of poetical creation marked the new lines of departure; the Lake School preached a crusade against poetic diction and pretentious subjects; "Peter Bell" and the "Idiot Boy" were to supersede kings and queens as subjects of poetry; there was to be no timid regard for finished structure and felicitous phrase. True sentiment and not sham respectability should make the beauty of a subject; noble emotion, not notorious rhyme, should make the beauty of poetry. Great ideas, it was forgotten, should be enshrined in words as great as they; "a mould of common clay can not finely hold a glowing precious metal." But such were the doctrines and standards placed before the Lake School of Poetry. No wonder that there were found some writers who vehemently denounced the new school and resented the vandalic mutilation of the golden statue of Poetry. The Lake district was considered an appropriate quarter for the so-called poets who diluted their poems with plenty of water.

But this decrial need not blind us to the merits and services of the poets who led the way back to Nature and freed poetry from the trammels of convention. Wordsworth, the head of the Lake School, was among those ardent spirits whose imagination was fired by the glorious possibilities of the French Revolution. He described amid the blood and smoke of that revolution principles and aspirations which filled him with the enthusiasm of humanity. But when the Revolution issued at last in a tyranny worse than what had preceeded it, Wordsworth, like his own "Solitary," retired from a world not moving to his mind and sought in Nature a source of power, strength and consolation. Wordsworth, the revolutionary, became Wordsworth the philosopher to whom the world turns not for frivolous amusement or aesthetic satisfaction but for contemplative quiet and spiritual comfort. He found in the ordinary language of men a medium for the expression of deep truths suggested by the meanest object that existed in this planet; Nature he conceived to be a *living* influence calming and inspiring us every moment of our lives. To him, as he says,........................

"The meanest flower that blows can give thoughts.
That lie too deep for tears."

The controversy raised by Wordsworth's theory of poetic diction and treatment has not yet been fully allayed and it is extremely dubious whether critics of Poetry can ever be brought round to the belief that there is no essential difference between the language of

Prose and metrical composition. The mission of Wordsworth consisted in the interpretation of Nature and the exposition of the poetic philosophy of religion. To Wordsworth Nature was Thought; to Scott Nature was Landscape; to Byron Nature was a mirror reflecting his own moods; to Shelley Nature was Love; and to Keats Nature was Beauty. And this love of Nature nourished in Wordsworth the love of Man so much so that he regarded poetic faculty as the essence of human nature. Every man then was a Poet!—This sounds strange indeed; for, have we not been educated into the belief that Poets are *born* and not *made*, that if we are not poets, well our fathers are to blame?—The Poet may not be expected by us to possess all those qualities and qualifications claimed for him by Imlac in *Rasselas*; but he represents to us a being gifted with a vision denied to average humanity. If to be a poet means to be a Homer, a Virgil, a Kalidasa, a Bhavabhuti, a Shakespeare, a Milton, then assuredly poets are *born* and not made. But we can all be poets in a greater or lesser degree according to the conception of Wordsworth to whom the poet is a person that understands the life of Nature. And we have and are free to have our own view of Nature as of human life.

Again, Wordsworth derived lessons of hope and strength from the very silence of Nature; to him sight was sound and silence was speech. A "noiseless" noise is unthinkable even in the most delirious moments of our prosaic lives. But not so with poets, prophets and philosophers. We need not be shocked to think that sound could be generated in the heart of solitude. Did not Keats refer to

A little noiseless among the leaves.

Born of the very sigh that silence heaves?

Did not the cynical Byron feel it when he wrote:—

Not a breath crept through the rosy air

And yet the forest leaves seemed stirred in prayer.

Man, then, to Wordsworth was an index of delight and Nature a living force whose impulse could be communicated by lovely hills, valleys, star-bespangled heavens, vernal woods and even the meanest flower. There is in his poetry nothing of the fine etherealism of Shelley, nothing of the passionate intensity of Byron, nothing of the lyric sweetness of Keats, but there is in it a haunting persuasiveness, a subtlety of thought, a gentle flow of poetic philosophy like that of the rippling summer-wave.

The next figure that emerges is Byron to whom English Literature indirectly owes a debt for having given Scott the signal to retire from poetic pains and pursue fame in the field of fictions. Matthew Arnold, the great poet-critic and critic-poet, made of him the interesting prophecy that "when the year 1900 is turned and the nation recounts its poetic glories in the century just ended, the first names will be those of Wordsworth and Byron." More than a decade has passed since the close of the century and it may reasonably be doubted if the prophecy has been or will be fulfilled and if indeed Byron can occupy the pedestal of which he was deemed worthy.

Whether, after all, the anticipation will be realised or not, it is remarkable that the few admirers of Byron should find in it a matter for jubilation, while his many luke-warm readers should be confirmed in their belief that prophets are the most misleading of mortals. The platitudes of criticism are common and plentiful and the literary Mrs. Grundy is not always impartial in the distribution of her favours. It is a tremendous saying of that tremendous man in Literature—Walter Savage Landor——"We admire by tradition, we criticise by caprice". Moreover, there is another factor to be reckoned with. Great are the changes wrought by the whirligig of Time. It would be unnecessary to mention any names which, once honoured, are now relegated to oblivion; it is easy to make a catalogue of books which, once eagerly read, are now suffered to encumber the dusty shelves in public libraries and to ruminate in solitude over the untoward fate that has overtaken them. It was this fact that Lord Roseberry had in view when he propounded the astounding suggestion that the "dead" books in libraries should be buried for the peace and happiness of the literary world. Obscuration is the Nemesis of reputation easily achieved. Byron is less esteemed by posterity than he was by his contemporaries and even in life he enjoyed greater celebrity on the Continent than in his own country.

Lofty contempt, intense passion and obtrusive personality were the sources alike of Byron's strength and weakness; he was essentially a poet of conflict who becomes an anachronism in times of peace; he was in truth a Catiline who dashed himself against national sentiment and shared the miserable end, if also the marked heroism, of the great Roman. It is interesting to remark that early in life Byron introduced into his conduct the violent imagination and rebellious spirit which characterised the man and his work. While still in his petticoats, he was scolded by the nurse for having soiled a new frock whereupon the young Byron got into a frenzy, seized and tore the garment into shreds and, like a rock, stood gloomy and motionless before the storming nurse so as to set at defiance her wrath with more effectiveness and greater pertinacity. No wonder that in maturer years Byron's literary judgment shrivelled up into a depreciation of all living critics and his politics simplified itself into a detestation of all existing governments. Byron must be regarded as indeed the illustrious representative of the Romantic School in English Poetry, though he had little sympathy with the relentless monasticism of Wordsworth or the lofty idealism of Shelley. He did not join the Lakists in their abhorrence of classical grace; he was, on the contrary, imbued with a partiality for beauty and elegance of language. His poetry is transfigured by the blending of thought and action, of conflict and contemplation. An intolerance of existing society, a revolutionary craving for independence, an ardent imagination subdued to intellect, the Napoleonic element in his nature; all these personal characteristics are mirrored in his poetry with the same clearness and perfection as are his pictures - brilliant pictures—of Man and Nature, calm and tempest of Ancient Greece and fallen Greece, of alternate gleam and gloom, of the majestic peak and the mysterious ocean.

If Byron in his utter dissatisfaction with existing society represented the destructive side of a revolutionary movement, there was another poet, rather, a spirit untrammelled by flesh who like Arid loved to soar in regions far removed from the strife and turmoil of the sordid world. In one of those singularly happy comparisons which touch the imagination and linger in one's memory, Prof. Dowden speaks of the literary movement in England mingling with the current of revolution that rolled onward from France and likens the poetry of Byron to the dark and hissing crest of the tumultuous waves over which hangs in unruffled majesty Shelley's poetry as an iris, a foam-bow of beauty, peace, promise and inspiration. Shelley was the true child of an age of revolution; to his vision there was ever present the rainbow of faith in future possibilities. The failure of a thousand French Revolutions could not damp his enthusiasm nor could it make him suspect that he was pining for Utopias existing only in a glowing poetical imagination. This transcendental nature of Shelley is conceivably the cause of much of the injudicious criticism passed on his poetry. No wonder that to some Shelley seems "an ineffectual Angel beating in the void his luminous wings in vain," while to others he appears a perfect singing god—a poet beloved beyond and above all others. The kindly tribute which the

Gentleman's Magazine could pay to his memory was thus ingenuously expressed " Concerning the talents of Shelley, we know no more than that he published certain convulsive caperings of Pegasus labouring under colic pains: Shelley is a fitter subject for a penetentiary dying speech than a landing elegy, for the muse of the rope rather than of the laurel", while to some it seemed that, so long as mankind-survives, Shelley also will survive ; for his voice is of the winds and waves and perhaps more deathless than all these and perishable only with the perishing of the human spirit.

Can opinion be more sharply divided, can extremes of criticism proceed further? Matthew Arnold attributes to Shelley the incurable fault of *unsubstantiality* ; he presumably finds in his poetry no "criticism of life" according to his favourite criterion of literary judgment. Criticism of life in his poetry, there is indeed none; and Shelley may well remain a poet despite this drawback; for, we shall be quite content to seek elsewhere for a criticism of life, if indeed life is in so sore a need of severe criticism. " Other poets may have equalled Shelley in many qualities of lyric poetry, in tenderness, in poignancy of pathos, in mastery of the elegiac note ; but for exuberant splendour of imaginative diction, for the flight of the Eagle as distinguished from that of the Lark, where else in all poetry shall we find his peer unless we hark back to the Theban Eagle and the crowning glory of Greek Song". As long, then, as idealism is of the essence of human nature, as long as noble thoughts moving harmonious numbers can exercise any fascination, so long will Shelley be loved and admired for the ebullience of his enthusiasm, for the ethereal quality of his imagination, for his melody melting with emotion, for his idealisms of moral excellence and, above all, for the glimpse the millennium which he afforded to humanity—a millennium to which he himself looked forward with courage, confidence and optimism. Never was a greater truth enshrined in nobler harmony than when Shelley says :—

The One remains, the many change and pass.
Heaven's light for-ever shines, Earth's shadows fly—
Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity
Until Death tramples it into fragmen

With what striking vividness and resistless force, with what poetic witchery and prophetic fervour is the truth brought home to us that the human colouring distorts the divine image and that *Unity* persists amid the phantasmagoria of mortal experience. It is sad to reflect that in the elegy on Adonais, called forth by the untimely death of Keats, Shelley with prophetic instinct expresses a deep consciousness of the doom that was awaiting him.

Let us now pass from the writer of the "*Adonais*" to the subject of it. The grave of Keats bears the inscription. "Here lies one whose name was written in water." Is it not rather that his name was written in the water of Life, his fame carved out in the rock of Eternity? His untimely death was supposed to have resulted from the rancorous severity with which his "*Endymion*" was criticised in the "*Quarterly Review*." Whatever the cause—and we need not enquire into it now—it is certain that through his early death English Poetry sustained a loss well-nigh irreparable. Keats was an inspired and inspiring poet—a true romantic in his love of Nature through which he discovered the principle of Beauty. If Wordsworth derived lessons from the meanest flower, it may be said that to Keats every object embodied beauty of some kind. Keats brooded over Beauty; he exalted it into religion; to employ a figure, less poetically superb but more mathematically precise, his formula was the Equation of Truth and Beauty. Nowhere is this principle more clearly set forth than in the concluding lines of his "*Ode to the Grecian Urn.*"

"Beauty is Truth; Truth Beauty—that is all ye know on earth and all ye need to know." With him poetic imagination and artistic insight are supreme. His poetry forms the meeting point of the Celtic and Hellenic elements in Literature; knowledge of the inmost workings of Nature crystallises into the personification of her forces. To Keats the song of a Nightingale shows how unchanging Beauty is in the midst of ever-changing human conditions and the fine, familiar lines expressing this "vast" idea bear witness to the deep insight and delicate imagination of the poet:—

Thou wast not born for death, immortal Bird,

No hungry generations tread thee down.

The voice I hear this passing night was heard

In ancient days by Emperor and clown,

Perhaps the selfsame song that found a path

Through the sad heart of Ruth when, sick for home,

She stood in tears amid the alien corn.

The same that oft-times hath charmed magic casements, opening on the foam
of perilous seas, in fairy lands forlorn.

We have thus seen how on the eve of the French Revolution the ideals of Liberty, Fraternity and Equality were abroad, how the love of simplicity, of Nature and of Man was intensified, how the atmosphere of unbounded hope affected great thinkers on the other side of the Channel. The Revolution indeed ended in blood and smoke without inaugurating any era of freedom, peace and brotherhood. But the disenchantment produced by its failure worked on the minds of the English poets of the Romantic Revival with results which varied with their temperament but which had one main feature in common, namely, the desire for novelty and naturalness, the assertion of independence of imagination and the dissociation of poetical creations from political conditions. The disillusionment drove Wordsworth to communion with Nature from which he derived his poetic philosophy. It stirred in Byron a contempt for existing social conventions which found expression in his intensely passionate poems. It fired the idealistic imagination of Shelley who, scanning the horizon, saw the first gray streaks of the dawn of a Happy Future for the world. It strengthened the faith of Keats in a principle of Beauty ruling and regulating all Nature. Such was the result on English Poetry of the French Revolution, or preferably of the ideas and sentiments that produced it, or still more preferably of the failure that attended it. In conclusion, this period of Romantic Revival must be reckoned among the most fertile in English Literature coming, as it does, next only to the glorious Age of Spencer, Shakespeare and Milton.

WOMEN AND HINDUISM.—II.

By Mr. E. M. WHITE.

THUS from these varying scriptures, which have been reflections and moulders in turns, can be gathered something of woman's position in Hinduism; the Epics give us ideals, while Manu depicts custom. For side by side with expression in words there grows expression in attitude, manners, institutions, customs, not only with regard to religion *Per se*, but also with regard to every province of life, and "It is done" is as valuable and vital as "It is written." Therefore the customs of a nation manifest its soul, and, in the wider sense, its religion. Throughout India the supremacy of the mother is the dominating factor in the value of womanhood. Sasthi, the goddess of mothers, is worshipped, and the worship passes to the mother. She is head of all and rules a home that contains many families, for the sons bring their girl-wives to their own homes instead of forming a separate one. The mother is head, and this in virtue of service to all. The tie between mother and son is a beautiful and strong one; there is no other to be compared with it. He renders her obedience and reverence even though he be a grown man. Of course the mother's authority is sometimes abused and in her hands lies the happiness of the sons' wives. But her influence extends far beyond the walls of her home though she herself seldom leaves it. What that influence will be when the woman is educated and realises her wider responsibilities is incalculable; and it may come about that India, in that land of thought and feeling, whose very plants breathe out devotion, women will awake to a consciousness of their present position and pass on to the realizing of a nobler one, without the transition stage when all the talk is of wrongs, and all the blame is placed on men. There *are* wrongs but the blame, if blame can be attached to conditions that are fought as soon as realised, is to be shared between man and woman, on the one for not wanting more from woman than the satisfaction of his desires and the keeping of his home, and on the other for yielding to that demand without withstanding the loss of her own individual qualities. It is not a question of blame, but rather of taking up new duties, and developing sleeping powers. In the gradual age-long evolution of the relationship of the sexes, the various aspects emerge slowly and it is waste of energy and time to blame or grumble. Let us *go on* cries the awakened womanhood, learning from the past, but looking to the future.

Wifehood is almost a religion in itself to the Hindu woman, involving the greatest love and self surrender. Young girls worship Siva and Krishna, and pray for a worthy husband and for the gift of sons. Supreme devotion to her husband is the first duty of a wife, but *his* first love is given to his mother. To his wife he owes tenderness and protection, but there is no equality between them. He is literally her lord and master (*a*); she prostrates herself before him, prepares his food and waits on him while he eats, but touches nothing herself until he has finished. The ultimate harm resulting from such an unequal relationship comes to both of them, man and as well as woman. Master and servant cannot be companions nor reach the full rapture of union which two souls, equal and akin, can

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(*a*.) Yet their marriage service has no promise of obedience from the bride. "Let us live together and take counsel of one another," says the bridegroom; and "By taking these seven steps we become friends."

attain. The man cannot realise all that a woman's friendship in addition to passion, all that her mind in addition to her heart, can give ; the woman's innate capacities are crushed down by the false idea that man needs but one thing from her, and it is her duty to supply that and no more.

But in many ways the Hindu wife shows independence of character, courage and firmness ; her subjection to her husband does not necessarily imply weakness. Her economic status is fairly independent, for her marriage portion is her own, as are gifts from kindred and ornaments and jewels. None of these may her husband touch *(a)*. But wifehood in India is thought great according to its giving, not to its receiving or possessing. In fact the wife is sometimes asked to give even a share of her husband, for if she is childless for seven years he may *with her permission* legally take another wife in order to leave a son to succeed him. The sense of family obligation often causes the wife to agree, and even to help to choose the second wife. Mr. Ramsay Macdonald quoted the instance of the present Maharani of Gwalior who is childless ; whether her husband will ask, or she will give, permission for another wife is unknown, but it is a living instance of a sorrow peculiarly Indian whichever course is taken.

The practice of early marriages and female infanticide are closely connected, for each is adopted partly on account of the disgrace attaching to parents whose daughters are unmarried. There are usually rejoicings at the birth of a son but condolences when a daughter appears. A son can conduct his parents' funeral ceremonies and thus give their souls' entrance into heaven, and he is a promise of support for old age ; but a daughter has to be married and much expense is laid out on the ceremony. The reverence paid to mothers and the comparative indifference to sisters and daughters is a curious contradiction. Early marriages are responsible too for some of the woman's subjection, for the girl has no time to realise herself or think out any problems either in her own life or the world around, before she is immersed in a household where all her duties are ready, and little initiative is required. To love her husband, whatever he is, is her vocation, and if she loves it is fatally easy for her to obey, and so she falls into the sin of yielding to the greatest pressure and stifling any dawning instincts of unconventionality. This may account for the pathetic look in the features of Indian women.

But in considering the relative positions of girl and boy, husband and wife, mother and son, man and woman, only a very general conclusion can be given. The play of character must be allowed for, as individuality can always make itself felt, and the subjection of woman in India, as indeed everywhere, is due as much to her acquiescence as to man's domination. Rebels have suffered, but the great mass have followed the line of least resistance, and their condition will continue until they themselves resolve it shall cease.

It is the widow whose position is of most interest and tragedy, and whose fate in the future will be most changed. A widow may not marry again *(b)* even if she has never seen her husband before he dies. All her ornaments and jewels are taken from her and she is expected to live henceforth a life of self-denial and asceticism. The widow's sad life shows in a concrete form the underlying idea as to woman's use in the world; she is there to satisfy a man, she cannot marry again, therefore why be beautiful, why dress well, why indeed live at all? A modern Indian poet, Sarojini Naidu, has a pathetic lament in her last book of poems.

(a) Compare the position of the Englishwoman before the passing of the married Women's Property Act.

(b) According to Tacitus widows were forbidden to remarry in early Teutonic tribe,

> What longer need hath she of loveliness
> Whom death has parted from her lord's caress?
> ... ...
> Shelter her shining bracelets, break the string
> Threading the mystic marriage beads that cling,
> Loth to desert a sobbing throat so sweet.
> ... ...
> Divest her of her asure veils, and cloud,
> Her living beauty in a living shroud. *(a)*

And the same sweet singer, in a lament voiced by Lilavati causes her to say:—

> For my sad life is doomed to be a lay
> Ruined and sere like sorrow-trodden grass
> My heart hath grown plucked by the wind of grief,
> Akin to fallen flower and faded leaf
> Akin to every lone and withered thing
> That hath foregone the kisses of the spring. *(b)*

But strangely enough it is in this condition of widowhood that many a woman finds scope for her energies, and an outlet for activities that might be stifled in a home. The widow turns her thoughts and powers to things unknown and uncared for by a wife and mother. Several become nurses or teachers; those who become regents of property on the death of their husbands show such great business capabilities and practical ability, that a saying has grown to the effect that an encumbered property "needs a widow's nursing" in order to relieve it. Nearly all the Indian women famed in history have been widows: Lilavati, a famous mathematician of the 12th century to whom her father, Bhascara, dedicated the first treatise on Arithmetic possessed by the Hindus; Chand Bibi who defended Ahmednagar against Akbar and was killed in 1599; the Ranee of Jhansi fought against the British in defence of her State during the Indian mutiny and was the only native ruler who defeated them, though she was finally killed in battle; the Mahratta Queen of Indore—Ahalya Bai noted for her public works; and the list might be extended indefinitely. As intellectual centres for women some widows might be compared to the abbesses and nuns of mediæval Europe; while as teachers, nurses, helpers of various kinds they correspond to a certain degree with the unmarried "citizen" woman of our own times. But one tragic result of the enforced isolation of widows, many of the young, must not be overlooked. The death of a husband does not permanently atrophy the power of loving, and it does often render the widow economically dependent, as well as without interest in life if she be childless. Such circumstances as these are not seldom the cause of the woman either forming relations with another man, that are legally wrong but may be morally right; or earning her livelihood by prostitution. And for this the system is to blame more than any innate depravity, for could the women re-marry their lives would run in very different currents.

(a) From The Dirge, a poem in *The Bird of Time.*

(b) From Vasant Panchami, a poem in *The Bird of Time.*

It may be concluded that widow re-marriage and the abolition of child-marriage (a) are two of the coming reforms in India ; they will come gradually through the changing ideas and desires of both men and women, through rebels and struggles, as well as through the quiet growth of a different attitude attending a wider education. At present it is but rarely that companions in age and education come together, at present a cultured man can only find his peer among widows, and marriage with one means social ostracism, for a widow may not breathe the name of another man. As the girl becomes more educated, however, her girlhood will of necessity extend itself, which will be to the benefit of herself and her future husband.

The practice of Sati *(b)* (Suttee or widow-burning) needs some consideration, but its origin is unknown. There is no mention of it either in the Vedas or Manu, though the story of Madri, wife of Pandu, who became a Sati (faithful or devoted wife) is given in the Mahabharata. The custom may have been borrowed from the Scythians, by whom it was practised, according to Herodotus (*c*). It seems to have prevailed in India as early as Alexander's invasion (about 325 B. C.) from the accounts of Strabo (*d*) who speaks of a tribe in the Panjab which made a law that wives should be burnt with their husbands in order to prevent the men from being poisoned by the wives ! The underlying reason is probably a nobler one, and might have arisen through the idea that there is a mystic union between the souls of husbands and wives (*e*), and therefore the wife follows her husband into the unknown in order to continue her devotion to him ; and imbued with the idea that she lived only for him, the widow would feel her life was ended with that of her husband. The first authentic account of Sati in Hindu writings occurs in the early part of the 12th Century A. D. The daughter of a king, and wife of the last Hindu king of Delhi followed her husband, who had been slain by Mussalman invaders, through this fiery gate ; and this in the days when princesses chose their own husbands.

It has been supposed that the intense hold of the practice on the Hindu mind is due to the misinterpretation of a phrase from the Rig-Veda ; and to the perpetuation of the idea in later sacred writings. Max Muller says "This is perhaps the most flagrant instance of what can be done by an unscrupulous priesthood," and he regards it as a *wilful* mistranslation. The whole elaborate funeral ceremony seems to bear out the hypothesis of mistranslation, *e.g.* when the wife lies north of the body of her husband she is raised up by a relative who says : Rise up, O woman, come back to the world of life ; thou art lying by a dead man, come back. Thou hast sufficiently fulfilled the duty of wife and mother to the husband who wooed thee and took thee by the hand.

(a) Mrs. Besant made a powerful plea against early marriages at the Universal Races Congress held in London, July 1911.

(b) The name is that of the wife of Siva who burned herself at Jvala-Mukhi in the Punjab. It is one of the four Hindu places of pilgrimage.

(c) Herodotus IV 71. He also describes a similar practice among the Thracians V. 5.

(d) Strabo XV, 30 & 62.

(e) Cf the story of Brynhild who lay down beside the body of Sigurd on the funeral pyre, saying "Nor shall the door swing to at the heel of him as I go in beside him."

But previous to this the officiating priest repeats the following words as the widow walks round the pyre :

Om ! let those women not to be widowed, good wives adorned with collyrium holding clarified butter, consign themselves to the fire. Immortal, not childless, not husbandless well adorned with gems, let them pass into the fire whose original element was water.

But the correct version should be :—

May these women who are not widows draw near with oil and water. Let those who are mothers go first to the altar, without sorrow but decked with fine jewels.(*a*)

The passage—Anasťavo namivah su-ratna a rohantu janayo yonim agre (*b*) (without tears without sorrow, let the wives go up to the altar first) is the one where the mistake occurs ; the word "agneh" (of fire) was substituted for "agre" (first) (*c*). On that slender foundation the subsequent admonitions to widows were written (*d*). Thus in the Brahmi-purana can be read the following instructions :

While the pile is preparing tell the faithful wife of the greatest duty of woman; she is loyal and pure who burns herself with her husband's corpse. Hearing this, fortified and full of affection she completes the burning of herself with her husband and ascends to Swarga (bliss).

But it must be remembered in this, as in other cases where much seems to depend on a text, that no texts are sufficient as impulsions to conduct unless there is a corresponding chord in human nature to respond ; and here the chord is woman's instinct of self sacrifice. The importance to her husband's well-being after death, is another incentive to the widow's sacrifice of herself, for it expiates all her husband's sins. It was believed that though her husband had killed a Brahman, broken the ties of gratitude or murdered his friend, her death atoned for any such deed, and she resided with him in happiness for thousands of years. Even comparatively modern Hindu writings urged the practice of Sati, and the priests always recommended it. The relatives considered themselves disgraced if the widow refused, and often resorted to drugging an unwilling woman and binding the hapless widow to the pile. If she had consented, and then in fear and regret receded from the pile, she was considered accursed and defiled ; and the sight has been witnessed of the frightened woman being compelled, by priests or relatives, to complete the sacrifice.

Hindu legislators encouraged widows to burn themselves, though they allowed the alternative of a life of privation. The revival of the custom seems comparatively modern and seems less evident in South India than in Bengal, where, as late as 1817, 706 cases were reported in one year. Perhaps the comparative freedom of Southern India from this form of woman's subjection is due to the fact that here had flourished the old Dravidian civilisation, which was characterised by

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(*a*) Vedic Religion p. 32.

(*b*) Rig-Veda X. 18-7.

(*c*) According to Dr. F. Hall, Baghu-Nandana was responsible.

(*d*) Of the mistranslation of the text Isaiah III —12 "Children are their oppressors and women rule over them" implying that Israel is at a low level because "women rule over them." The correct translation is "Exactors glean them, and extortioners rule over them" and this is given in the Greek Septuagint.

a matriarchate in contradistinction to the Aryan patriarchate. Woman here in bygone ages was in the ascendant, and the right of inheritance was through the mother. This spirit apparently filtered through to the Aryan invaders.

The English Government practically connived at the practice, for in the Code of Hindu Laws before quoted (*a*) the following passage occurs :—

It is proper for a woman, after her husband's death, to burn herself in the fire with his corpse ; every woman who thus burns herself shall remain in Paradise with her husband 35,000,000 years by destiny. If she cannot burn she must in that case preserve an inviolate chastity ; if she remains chaste she goes to Paradise ; if she does not she goes to hell.

Even years later the Government hesitated to interfere, as widow-burning was enjoined in the Brahma-purana, the Codes of Vyasa, Angiras etc., writers (*b*) who know the country advised a passive permission. However in 1829 Bentinck's law, known as the Sati Act, put an end to the custom under British rule. This Act was passed through the active exertions and moral influence of Ram Mohun Roy, and in spite of some petitions against it (*c*). At the time the Act was passed the average annual number of widows burned in India was 1200, but since 1829 the practice has only been carried on in native states and the last case occurred in about 1880. Thus this strange, inhuman custom has died, though the inner motive spirit which caused it to arise and live, still remains in the heart of the women. But it may be seen that the conception of woman's sphere and purpose had widened when Dayananda Sarasvati (*d*), one of India's later prophets, and a product and exponent of Hinduism, forbade child-marriage and allowed the re-marriage of widows.

One other aspect of womanhood must be dealt with, and that a painful one. The problem of prostitution is more acute in India than anywhere else, and in considering it attention must be given to the different attitude of Hindus towards sexual life. The custom, still continued, of the worship of symbols of the sexual organs is incomprehensible to Western peoples, who fear to face facts unconventionally and openly, and who perhaps do not realise the wonderful spiritual significance that can be given to all the acts dealing with reproduction. Hence it is that the temple prostitution of India and other parts of Asia has received no understanding from most of those who have written on it. But there is an instinct at the back of it, which probably is never felt now either by the women dedicated to the various deities or by the men who visit them, an instinct that realises the pathetic and sometimes tragic helplessness of man in the grip of natural forces, and that desires to serve by relieving him. Perhaps some spirit of this kind originated the custom, which at least has an element of religion, in the offering up of the women of themselves, primarily to a god, secondarily to a pilgrim, and which is not wholly composed of the "wickedness" that shocks disappointed missionaries. This opinion is not an attempt to extenuate or uphold the terrible custom but simply to suggest an explanation of its origin and continuance, beyond the merely economic one.

(*a*) Drawn up for the guidance of judicial officers by the Government in 1776. See p. 17.

(*b*) H. T. Colebrooke and H. H. Wilson. The latter strongly disagreed with any interference, as late as 1828.

(*c*) Of the petitions of some slaves against the abolition of slavery, and later, the anti-suffrage leagues.

(*d*) Died in 1883. He was a monotheist and discarded caste traditional mythology, and orthodox idolatry, was hostile to Christianity and declared the Vedas to be the sole authority of Truth. He founded the Arya Samaj.

One result of the frank facing of sexual facts by all the Indians, has resulted in a total lack of the prudery that is so objectionable in the West. The girls and women of the East do not coquette with men, nor is there any regular "play" between girls and boys The West can well take a lesson from the East in naturalness and sincerity in sex matters.

Other causes of prostitution in India are the worldwide economic one, due to woman's dependence and underpayment; the many hopeless lives among widows; and the cantonment system where large numbers of unmarried soldier's are supplied with women who are recruited from Indian girls by fair or foul means. This system, directly connived at by the British Government, is a terrible violation of the Hindu spirit towards womanhood, which regards woman as more sacred and secluded than does Western thought.

The seclusion (*a*) of Hindu women dates from the times of the Mohammedan invasions, extending from the 6th to the 9th centuries A. D. It was adopted partly as a means of protecting women from the invaders and partly in consequence of the Moslem rule and influence which restricted the sphere of women. In Vedic, Buddhistic or Puranic periods there was no seclusion of women, and Islam in general has been detrimental to women. In Bombay and Madras where Moslem dominion was not so strong women have more freedom than in other parts of India, while in the Malabar district, where Mohammedanism scarcely penetrated women's power is much greater, and the regents during the minority of certain kings have often been women. The throne of Bhopal, though an Indo-Mussulman one, is not seldom held by a woman, for the eldest child of the ruler, irrespective of sex, succeeds; the present ruler has written an interesting account of her life,(*b*) and was present at the King's Coronation Durbar, though heavily veiled! A symbolic figure was she, of the progressing woman spirit still fettered by the past.

For countless ages the conditions here sketched have obtained, modified slightly now and again, but in effect the same yesterday and to-day. But to-morrow they will change for the ancient Hindu ideal of womanhood, though beautiful and delicate, is, for the present and future not the highest and best since the environment is changing. The main characteristic of the Hindu woman, her devotion, will always be of vital value to the race, but it needs expanding to their objects without excluding the one now benefitted. Let her but see that social affairs and the nation *needs* her qualities and she will give them freely. Her attitude towards her husband must change; not less of love is required but less submission and loss of her own personality; he should not be her lord but her comrade. Let her but see that this will be to his advantage and still more to that of her children, and she will rise to her full nature. Her subordination is due partly to her own consent; her emancipation will be due chiefly to her own efforts. Her ignorance must cease, and the idea that learning is a disgrace has gradually been crushed. But formerly it was said that only courtezans and prostitutes were at all cultured, and this because they wished to attract men (*c*)! But now there are many high schools for girls, and the B.A. degree has been granted to several women students in Calcutta.

(*a*) The seclusion refers merely to the upper and middle classes. The Indian working women are even less covered than Western women.

(*b*) *An account of My Life* by Her Highness Nawab Sultan Jahan Begam, G. C. S. I., G. S. I. E., Ruler of Bhopal. Translated by C. H. Payne.

(*c*) Cf. the Greek Heteræ, and the prevalent notion in Greece that a "respectable" woman was ignorant. It is probable that the education possessed by a "free woman" was prior to her "free love" and only in that condition could she find scope for her nature.

There have been signs of change for some years in India and the deeper study of the religion, *e. g.* in the Vedanta, is synchronous with the stirrings among Hindu womanhood. The causes and needs of change are many, and some of them due to British rule. There is a change in the social sphere somewhat similar to that in England on the introduction of machinery for the carrying on of various industries. A great deal of the Indian woman's occupation has gone; the spinning and weaving is now rendered unnecessary by the importation of ready-made goods from Manchester and Glasgow. This has led to a certain loss of simplicity, beauty and dignity in the homes and dress of Indian women as well as a loss of employment. Loss of employment is leading, as it did in England in the 18th and 19th centuries, to the search for fresh outlets for women's activities, and an ever increasing number of women are aspiring towards, more scope for their sex. They do not seek to give less love, but to expand and develop their nature. Thus education is being sought after and obtained slowly and gradually. So far this refers to the middle classes, and great difficulty is experienced in obtaining teachers, and scholars do not remain long for many leave on their marriage. The Seva Sadan Sisterhood of Bombay is also a significant feature for it unites Hindu, Parsee, and Moslem women in philanthropic work, and heralds the union of all India's daughters for the purpose of India's welfare.

There is nothing in Hinduism itself to forbid women from embracing more of life than before, or from influencing the development of their country; for Hinduism becomes what its followers make it. And the spirit of the religion of India, intuitive, brooding, waiting, has much of the essential feminine in it. The very goddesses worshipped in temples, and loved in legends, embody the dream of India's future womanhood, and reflect her aspirations. Ushas, the dawn, gives life and health to all things, and the hymns addressed to her are among the most beautiful passages in the Vedas. Sarasvati, wife of Brahma, the Creator, patronises wisdom and science, and learning is dedicated to her service. Lakshmi, wife of Vishnu, the preserver, is the goddess of fortune, and to her are prayers for happiness addressed. Uma, wife of Siva *(a)*, the Destroyer, represents the energy or active power of the God. Aditi is the only goddess mentioned in the Rig-Veda as mother of any of the gods, and she is the impersonation of infinity. She is the universal all-embracing Nature or Being, and connected subtly with this idea is that of the forgiveness of sins. "Whatever sin we have committed" pray the Hindus, "may Aditi sever us from it." From this picture of Hindu womanhood, embracing all and forgiving all, bestowing life and health, encouraging the growth of knowledge, bringing happiness, and directing energy—doing and being in herself what the goddesses of old symbolised—the individual woman of India can gain inspirations and hope, and bring to her awakening country qualities meet for the vastness of its needs of its future. As the mother in India gives the name to the child so will the woman-spirit of India give the land its ideals of nationality and religion. The future lies in her hand as much as in the hands of men. And we may echo what was read at the first Universal Races Congress *(b.)*

"Whatever new developments may now lie before the womanhood of the East, it is ours to hope that they will constitute only a pouring of the molten metal of her old faithfulness and consceration with the new moulds of a wider knowledge and extended social function."

(a) See note 2 on p 31.

(b) Held in London, July 1911, in a paper on *The Position of Woman* by Margaret Noble.

A CHAPTER IN INDIAN ECONOMIC HISTORY—I.

By Mr S. RANGANATH.

"A man is what he eats," said a German economist. Is it a wonder, then that the Indian is such a poor specimen of humanity? With an annual income of thirty Rupees on the average—it was Lord Curzon who put it at that, and his lordship would not willingly exaggerate the misery of India,—and with the growing demands of the Government and the merchants upon it, how else will it be? If he is a peasant, he has to pay a land-tax which in most parts of India is as high as can be, and in the face of a prospective settlement may become even exorbitant. He goes to his shopkeepers and is told that he should pay more for the necessaries of life. The grain merchant says that there is famine in the land and the price of grain has risen. The clothier complains of a falling off in the profits of his trade—yarn costs more than it used to do and the Sirkar takes away a portion of his produce. Why, he cannot say. He resigns himself to the will of Heaven, which to him is expressed in the demands of Mr. Thomas Browne or Mr. John Jones. And so it runs from mouth to mouth, everybody feeling that the Government could mend matters if it liked.

Vox populi, vox Dei, they say. Even the masses of India speak truth sometimes. No doubt, the voice of God is expressed through other instruments as well, and in these days, often through the mouth of English Civilians. But does it justify such a statement as Mr. Whitby Stoke's, when he said, speaking of the effect of the removal in 1879 of the import duty on cotton. "Of course, the people of India will be wrong; they always must be wrong when they impute false motives to the ruling race?" On the other hand, if they were right for once it was on this very question. At a time of grave financial crisis and in the throes of a famine, the Indian Government advised by (now a baron) Sir Edward Strachey sacrificed the trade of the country, and in particular, the cotton industry of Bombay to party politics in Lancashire. There exists documentary proof to show that this step was not approved of either by the Council of Lord Salisbury the then Secretary of State for India or by that of the Viceroy. Sir Erskine Perry, Sir Henry Montgomery and Sir Frederick Halliday in the former and Mr. Rivers Thomson, afterwards Lieut-Governor of Bengal, Sir Alexander Arbuthnot and Sir Andrew Clarke in the latter have recorded their objections to it in the plainest terms.

It is a long story this—the attitude of our rulers towards our industries. It is a story, too, that few have written about here or in England. And those who have done so are consigned to the limbo of oblivion with a pettishness which itself invests their writings with an air of truth and justice. The historian Mill, Dr. Buchanan the statistician, Mr. Montgomery Martin and others who let in light upon the doings of the East India Company in Bengal and elsewhere are not read at all in these days. Truth has always been unwelcome; and as in ancient Greece the cup of hemlock was pressed to its lips, in the modern world social and official ostracism is used with equal effect in the work of its repression. One can well imagine the bitter grief and despair of Mr. Dadabhai Naoroji and the late Mr. Dutt in trying to persuade their generation to read the truth written in letters of fire on our national industries—the truth that no sophistry be it even from Sir John Rees, no tongue even of Lord Curzon can controvert. But the days are gone when the people of India were content to live in ignorance of the doings of their Government. There is a melancholy interest attached to our blue-books and reports even though they remind us only of commissions that sat in vain and of intentions that came to nothing.

An article in one of the recent issues of the *Hindustan Review* spoke of trades unions as they might affect the Indian labourer. Did the writer see that he was unconsciously penning the keenest satire on poor India? Trades Unions! Why not old-age pensions, syndicalism, strikes and the millennium? They are equally easy to attain. It is more profitable to inquire what has made these remedies necessary. What brought poverty to the land that from ancient days to those of our great-grandfathers was known to be wealthy and prosperous? Writers from Bernier downwards have testified to the riches of India. Where are they now?

Without blaming the Government too much one might say that they disappeared through the jealous economic policy pursued by it for the last 150 years. From the time when Clive and Warren Hastings fought to found a British Empire in India, "unconsciously though" historians say, the same ideas have dominated the rulers. To the directors of the East India Company as well as to their modern successors, Britain has been of prime and India of only secondary importance. Their object in the 18th century frankly avowed and carried into practice survives to this day in the economic policy of the Government. It is not so clearly stated. But that is the fault of an age of which it may be said that plain speaking is not among its virtues. For 150 years then, the English Government have viewed with more or less hostility the industrial activities of our countrymen. No doubt there have been variations in the degree and extent of this hostility, but still it is there. Let us examine this more closely.

At the very threshold of our inquiries it would be better to throw away all mistaken impressions about India. That India is poor and is growing poorer is admitted by all except those who visit our country in the winter, drive about in broughams sight-seeing, dine and loll and sleep in some Anglo-Indian Club and then go home to write a book on India, abusing us poor Indians and cursing us for our 'ingratitude.' We only know where the shoe pinches. What do *they* know of Indian conditions? Do they know that India has been visited by a dozen famines during the last 30 years? Do they know that 20 millions of poor, suffering humanity have been carried off the face of our land? Do they know that millions more are even on the brink of starvation?

There has been much controversy about the causes of this poverty. It is not due to the growth of population for population in India increases far less rapidly than in many western countries. Further, there is famine and plague lying in wait to restore the balance. Nor is it due to any grave fault in the methods of cultivation, nor to the ryot's carelessness and imprudence. We do not indeed claim for our peasants the resource and pushfulness of the westerner, but Dr. Voelckar has said that all in all they are inferior to none in the world. The Indian peasant is frugal and thrifty and simple and has the accumulated skill of centuries. And surely no one will accuse him of not using better tools and instruments of production; for he pleads poverty. Poverty is indeed the cause and effect of the famine. But such a statement does not in any way help us in our inquiries.

We have often heard from English writers endowed with more imagination and sympathy than shrewdness that the poverty of India is due in great part to the extortions of her moneylenders. We know Shylock. We know enough to vote him an evil and a nuisance when he demands repayment of his loans. But he has his task to perform in the modern world; and if in the performance of it there is much evil mixed with the good, we should, still philosophically endure it. The Indian Shylock is not more usurious than his western brother. But he is of greater importance. Without his help in money or in kind as in the form of seed-corn or drought bullocks, cultivation in India would be at a standstill. Let us not, then condemn the Mahajan unheard.

Another explanation, too, has been sometimes offered—*viz.*, that the area of cultivation has decreased of late. If there is any fact which is most plainly contradicted, it is this. The average revenue-returns of the Government for the last five years and a comparison of the area cultivated at present with that in 1900 will convince anybody of the absurdity of it. Moreover, the high prices of agricultural products prevailing to-day can have a decided tendency only in the very opposite direction.

The real explanation, then, is not increase of population or the imprudence of ryots or the usury of moneylenders or again diminution of cultivation, but something quite different. *The staying power of the Indian peasant has considerably fallen, because the sources of national wealth in India have been narrowed under British rule.* Let us treat the question in greater detail.

The sources of our national wealth are agriculture and manufactures. India in the 18th century had both; to-day she has less of the former than before, and very little indeed of the latter, in proportion to her population and advancement.

That India in the 18th century and for centuries before had been famed for her wealth and prosperity is attested to by the relics of the old regime. Temples and palaces with works of art adorning them arose in all parts of India under the Hindu and Muhammadan rulers, yea, even under the worst of them. Muhamad Tughlak lost a tooth and built a mosque over it. It might have been eccentric, extravagant and even wasteful. But still there it was. Then came the line of the great Moghuls, Akbar, and Jehangir and Shah Jehan and their names live in the works of art they left behind, and shall live as long as and even beyond them, for people will not willingly forget its great benefactors. When shall we see again another Akbar? Never, though the sands of time run back to the primeval gold. For as the poet has it

> "Quo nihil maius meliusve terris fatar donavere bonique divi nee dabunt, quamvis redeant in aurum tempora priscum."

"Nothing more great or good than him have fate and Heaven's grace bestowed on earth, nor will they ever give, albeit the ages return to the primeval gold."

So they went their way acting up to the words of an old Sanskrit poet. "The King is like the sun. He draws from his subjects as the sun draws up moisture from the ocean but only to give it back a thousand-fold." Our critic might point out that they were wasteful and that even under them there were famines and loss of life. To this we shall answer. Yes, they wasted much; but they wasted it in the country itself. The wealth did not go out of it. Famines no doubt there were, but the loss of life was less; for people could save more in those days rough as they were.

Now it might be easily seen that we have in the above statements anticipated two of our problems. They are the famous economic drain and the system of land-revenue administration which is rarely conducive to saving.

To say that men could save more in those might seem paradoxical, but will cease to be when we remember the difference between the British and the Muhamadan Governments. The former is a steady, permanent force which none can dare to check; not so the latter. If it robbed the people at one time, it might be robbed in its turn at another, so that the gain set off the loss, and in many cases more than did so.

There is still another proof of the prosperity of India. Witness the monstrous fortunes that the servants of the East India Company made in India, and flaunted about in England on their return much to the chagrin of the poor though true-blue, fox-hunting squires around them. These called them 'nabobs' in disgust; and yet envied their good luck. Some of these 'nabobs' become famous. One, for instance, was 'Governor' Pitt whose grandson and great-grandson proved to be England's greatest ministers. As 'Governor' Pitt was famous, another was notorious. This was the Paul Benfield, against whom Burke thundered in the House of Commons and who nevertheless sent nine members to Parliament, he himself being one.

Into such an India, the English traders came, and in 100 years changed the face of it beyond recognition. Agriculture they ruined by their heavy impositions and by the system of annual leases practised by Warren Hastings. In 1778, 1779, and 1780, he let out land in Bengal to the highest-bidders caring little for the peasantry. He attained his object which was more revenue but ruined agriculture. How harsh and unsympthetic his land-revenue administration was might be seen from a few extracts taken from the official literature of the period. In 1770 there was a severe famine in Bengal. According to the estimate of the Council ⅓ of the population died. Yet no relief was given. And Hastings wrote in 1771: "Some *increase* has been made in the settlement of Bengal and Behar Provinces for the present year !!" Again in a letter to the Court of Directors, dated 3rd November, 1772 "Notwitstanding the loss of at least ⅓ of the inhabitants of the province and the consequent decrease of cultivation the net collections for the year 1771 exceeded even those of 1768. It was naturally to be expected that the diminution of the revenue should have kept an equal pace with the other consequences of so great a calamity. That it did not was owing to its *being kept violently up to its former standard.*"

Things were equally bad in Madras. The effete rule of Muhamad Ali had left the country at the mercy of British money-lenders of the type of Paul Benfield, who ruined agriculture in their attempts to repay themselves. Relief no doubt came to these provinces, if it can be called relief at all. The permanent settlement was introduced into Bengal in 1793 and into the Northern Circars of Madras between 1802 and 1805. But even now the tax was very high. For between 1793 and 1822 it stood at 90% of the rental in Bengal and 80% in Northern India. In Madras it was at first 50% of the gross produce !! The following figures will make it clearer :—

Under Muhamadan ruler, the land revenue of Bengal in 1764 was £8,20,000.

In 1794, it was £2,700,000 or more than thrice.

Allahabad and other districts, under its Nawab, brought in 1802 £1,350,000. In 1805 it was £1,700,000.

British Bombay in 1817 brought in £800,000. A few years later, £1,500,000.

At this period and for long subsequently, it was held that the only cure for agricultural troubles lay in the permanent settlement. But the Company would not have it since it encroached on their revenues. Further, there arose at this time a different school of land-administrators with Sir Thomas Munro at their head who recommended the Ryotwari system. The debate between the two schools went on for 30 or 40 years, nothing definite being settled; till in 1883, the Secretary of State laid down that the permanent settlement was not to be practised in future. But long before this, in 1864, Sir Charles Wood had said that the land-tax ought in no case to exceed 50% of the rental. This brought relief to the ryots, but not for long. From the time of Lord Mayo various cesses like those for roads, education etc., were thrown upon it, till it became not 50% but nearly 60%. These exist to this day and all attempts to remove them have failed.

The Ryotwari system had for its chief feature the direct relations between the state and the cultivator. No intermediary was tolerated under it. It was thus opposed to the Zemindari system. But the evil did not stop here. It carried its hatred intermediaries so far that it did not allow even the old village communities to exist. Thus it inflicted a most terrible blow upon India. For in these "little republics" as Sir Charles Metcalffe called them the stability and prosperity of the country might have really rested. This last step is now recognised to have been an unmitigated evil as the futile attempts of the Government to revive them show. These organisms, however, are more like the limbs of the human body than the shoots of plants. They cannot be grafted or replanted. Besides the untold injuries implied to this destruction of the old village communities and the forced disappearance of a stratum of India society in Zemindars, Polygars and others, the Ryotwari system, wherever it spread, and it spread far and wide, brought in its train short leases of 20 and 30 years and all their attendant expenses, injustice and dislocation of agricultural industry. It was to these ways that Indian agriculture was grievously injured.

POLITICAL CRIMES IN INDIA.

By Mr. SARADA PRASAD, M. A.

THE annual Viceregal tour of 1913, which drew to a close last month and which like all gubernatorial tours in this country is a happy and appropriate admixture of social and political functions, has been unique in a particularly distinctive feature, which amidst all the sayings and doings of more or less important character on all such busy occasions, is too pronounced and prominent to escape notice. There has been uniform outburst everywhere in the tour of renewed demonstrations of horror for the vile outrage on the now memorable occasion of the State Entry at Delhi and great joy at His Excellency's most providential escape from the intended calamity, and his complete recovery from the after effects of the dastardly attack. It is indeed a matter for congratulation to us in this country that there has thus been again evidenced our settled aversion to all such nefarious misdeeds and a general peace-abiding disposition reluctant to disregard the obligations of political and social constitution. Indeed, one is reminded of the spontaniety of the outburst of horror and indignation with earnest expression and heartfelt grief which vibrated in every quarter throughout the length and breadth of the country simultaneously with the occurrence of this most outrageous event, and which afforded unmistakable and quite palpable proof of our loyalty, which, most happily for us, was generously appreciated as quite eloquent testimony for the purpose. Every responsible utterance and writing on the occasion since then has quite clearly and unequivocally expressed this attachment to constituted authority which has naturally led to an acknowledgment of that inevitable and natural sense of personal responsibility arising from a realisation of the needs and obligations of such attachment, and from which, necessarily there has arisen a sense of humiliation, under which one cannot very well raise one's head. It goes without saying that much more is this the feeling of the educated amongst the people in this country who have a keener sense of the gravity of the situation, because they have a better and more real appreciation of the inestimable boons of the British rule and especially of the genuine sympathy and friendliness which Lord Hardinge has shown to their legitimate aspirations by the high souled policy, which in his Government he has adopted towards them. The natural human horror of all such moral depravity, and more than that the truly oriental characteristic of respect for peace and authority in the people of this country, have not materially and substantially deteriorated by the education imported to them, which although really creating a better sense for the needs of adoption to change modern environments and the requirements of advancing times, has not failed to induce a better perception and more correct estimation of these essential qualities, which have thus prevented a perversion of the nature of the people. Any deeds that evidence feelings quite diametrically opposed to such inclinations [illegible] serve as an index to the general feeling of the people. All such variations are in fact unnatural growth in some individuals with distorted mental developments inclined to dark thoughts of anarchy. In connection with this mention may be made of the thoughtful remarks made by the Rt. Hon'ble Mr. Montague Under-Secretary of State for India, in his last Budget speech in Parliament while referring to the Delhi outrage and to political offences generally in this country. Mr. Montague pointed out that such dark deeds had often blackened the records of human history at all times irrespective of the quite satisfactory character of Governments, and so any persistent espionage could in no way check them and will be really intolerable and cruel to the people generally, more particularly as all such indications of criminality of this kind are decidedly sporadic in their nature. It may be appropriately mentioned here in this connection that even when during recent year certain acts of the Government had caused genuine dissatisfaction to a particular section of the people in this country, when there were sometimes such exhibitions of most deplorable violence in particular instances amongst the aggrieved people, they were stoutly denied to be in any way indications of the real popular bent of mind and feeling, and it was steadfastly maintained by the leaders of public opinion that they should not be taken as such. The real spokesmen of the people have always assiduously and elaborately explained in no equivocal terms and have in fact taken every care that the sentiments and expressions of their dissatisfaction at any political measure necessitated in public interests, are not permitted to transgress the limits of constitutional propriety. They have quite unmistakably demonstrated that their methods and repititions of such deeds and words in the form of an agitation are conceived and intended to be in no way identical in principle or form with the disaffection to the established Government, the principal element in the creed of sedition and political crimes of India. Apparently then, these conceptions of such a criminal nature with the type of discontent essentially connected with them (which could be properly called "sedition," and classed under political offences as such), can hardly in any sense be spoken of as widespread, as it is not the political creed even of any considerable portion of the average section of the people. In fact the material advancement, and really the very comfortable social existence of the people being bound up with an undisturbed continuance of peace, all such political crimes cannot but, from the point of view of the consensus of the people in general, be regarded (to quote the words of Sir James Meston anent the Delhi outrage) as cruel objectless and deplorable. From their very social and political circumstances the people in general have all their interests at stake in such a way that they can ill-afford to lose them, and so naturally (in the words of Sir John Hewett in his memorable Agra speech) these methods of lawlessness, sedition and political offences were not countenanced by or found favour with the people in any sense. But the fact beyond all doubt remains, that such nefarious acts often crop up in evidence which betoken the presence amongst the people of some vile miscreants. It may be observed that those who have acquired experience and have given thought to the subject, have stated it as their opinion that these nefarious offences with such disastrous consequences to our peace and progress often orginated in our country from a misconception of the real needs of the political situation, and such misconception due to immature understanding in youth is sometimes formed by the unwarrantable notions begotten from the imbibing of political literature. Sometimes it also happens that such crimes are committed by individuals with more mature understandings who under fancied or real personal grievances permit their senses to be perverted in the direction of anarchy. Of course the habitual offenders who are found sometimes, associated in such cases are ordinary lawless ruffians who are not actuated by any such political motives but who apparently take part in them merely from their criminal inclinations and habits and who, therefore, may be expected for obvious reasons not to take up political offences as such if they had not the initiative from, or the principal co-operation of the individuals, of those two other classes. It will not be uninteresting to consider and discuss some of the methods that have now and then been suggested to prevent and put a stop to the undesirable occurrence of such political crimes. Indeed, occasion of the Delhi outrage was availed of to exhort the people to exert themselves in rooting out this evil from amongst themselves, and it was urged that even though the people had quite befittingly risen equal to the occasion by earnest demonstrations of their grief and horror for the offence and their sincere joy at Lord Hardinge's Providential escape and complete recovery, yet undeniably these duties did not end with such demonstrations only. It was pointed out that on the occurrence of any considerable political crime it clearly was incumbent on us equally in the interests both of the society and the Government, that the duties of the people individually and in bodies should be persistently adhered to and kept in view and not permitted to lapse with the particular occasion, but should be carried on further to root out materially and successfully this evil in such a way that all further chances of frequent repetition of the kind may be prevented. Admittedly these political offences for the reasons above pointed out are essentially prejudicial to the interests of the society and the Government that conduces to the wellbeing of such society. But having regard to the sporadic nature of these offences as mentioned above and their being frequently of the character of sudden outburst not traceable to ordinary inclinations and methods of life, the difficulties of preventing them by actually finding out the quarters in which they are likely to have their existence are quite obvious. It may, however, be said that the desired purpose to some extent may for the above reasons be served by the efforts for the rooting out of this evil being directed amongst other things to a consideration of the causes which lead in the wrong direction the individuals of the classes mentioned above, and so as to counteract and prevent such causes as far as possible. It has been urged in certain quarters that elimination of violent criticism of administrative measures in speech or writing will to a great extent serve the purpose, as such criticism tends to excite undesirable feelings and misled persons of immature understanding. Undoubtedly any recklessness in the proper observance of laws and limits allowed to such expressions, by the rules of constitutional propriety, has its obvious dangers and prejudicial results for the people. But as has been pointed out above the real leaders and spokesmen of public opinion in the press or on the platform can, or in fact really do hardly err in this respect and it may be expected that from the very nature of things even where they are inconsistent in any detail or opposed to the requirements of such principles, they will not fail to grasp the needs of the situation in connection with any such particular political crime, and to remedy and regulate their conduct accordingly. Then we have also the laws and regulations of the Government which meet such cases of words written or spoken or acts which are of such a politically criminal nature, and such laws quite effectively check and punish the offenders. Presumably further additions and supplement to the existing law intended by the recent acts of the legislature is not only superfluous sa it does in no way improve the existing law in review of our circumstances and the real state of things in this country, but is really undesirable as it cannot but from its very nature be practically useless for the purpose and rather retard efforts in the direction, to say nothing of its being intolerable. Undoubtedly much substantially and materially can be done by popular bodies in such matters, if they are permitted to take them up earnestly, without being obviously hampered by the injudicious operation of the laws of the kind recently promulgated. And a serious and zealous attention of the popular bodies will enable them to devise such methods as may be suitable to the ends in view and which also in fact could be taken up and followed by individuals intending to co-operate and work in harmony with such bodies for those ends. It will be quite appropriate if such popular bodies are permitted to act up to their realization of the fact that the material and moral wellbeing of the people is essentially dependent upon and linked with the Government and all such things as are subversive of order, will necessarily harm them, so that they may be expected to proceed to a consideration and discussion of the subject suitable for the purpose. It is needless to say that amongst the various methods and indispensible schemes which could be enumerated in a consideration of this question, one of the most important, and that which has been now incontestably demonstrated to be absolutely necessary is the co-operation for all such purposes of all those who carry on the work of administration, by a greater and more widely and clearly understood infusion of sympathy in their work for, and dealings towards the people, which will decidedly and for apparent reasons most effectively help the efforts of the latter in this direction, and palpable results may, with certainty, be expected, to be produced. In connection with this subject of the effect on the popular mind of the sympathetic and proper official behaviour, one cannot refer to a better and grander example than the behaviour of Lord Hardinge himself on the occasion of the Delhi outrage. The universal character of the great regard and esteem for the singularly broad-minded and progressive statesmanship of His Excellency the

Viceroy has become more firmly established amongst the people by the noble forbearance and unparalleled charitableness of disposition which he displayed under those trying circumstances, as the fact from its contrast with the blackness of the universally detested deed strongly fastened on the popular mind. And it will not be out of place to mention that further substantial support was given to such ideas by the admiration felt by the people for the exemplary fortitude and calmness of self-possession which was quite correctly spoken of as noble qualities of the most exalted womanhood, and which Her Excellency Lady Hardinge exhibited on this dire occasion. It goes without saying that such actually practical precepts by exemplary conduct do more to remove all misunderstandings and misconceptions and to strengthen afresh whatever loosening there may be in the bonds that unite the British and the Indians. Indeed, what is very significant in connection with this is the fact that the admirable way in which their Excellencies have borne themselves has imparted a fresh and substantial impetus to the sense of the fair-mindedness and justice of the British Government which has not allowed the systematic and orderly course of justice to be disturbed even in the case of an offence of such magnitude.

THE HON'BLE NAWAB SYED MUHAMMAD SAHIB BAHADUR: A STUDY.

By 'ONE WHO KNOWS HIM"

THE Hon'ble Nawab Syed Muhammad Sahib Bahadur, the President of the 28th session of the Indian National Congress held last month at Karachi, the capital of Sindh, is the scion of an historic and illustrious family, tracing its descent from Tippu Sultan of Mysore, on the one side, and from the great Prophet of Islam, on the other. In fact, few members of the Indian aristocracy could boast of so grand a lineage. He is 59th in descent from the Prophet—the prefix Syed or Mir signifies such descent—and through his grand-mother, he is also very nearly related to the great and historic house of the celebrated Hyder Ali, the daring general and able statesman, who, with such signal success, long ruled the State of Mysore. The Hon'ble Nawab Syed Muhammad is the son of the late Hon'ble Mir Humayun Jah Bahadur, C. I. E., and the great-grandson of Nawab Mir Asadulla Khan Bahadur, better known in history as Mir Asad, who was preceptor of Nawab Safdar Ali Khan, Nawab of Arcot, and afterwards Dewan of Trichinopoly in succession to Chanda Sahib. When Safdar Ali was assassinated by Murtaza Ali Khan in Vellore (October 1742), "Mir Asad the Dewan was," according to Orme, the historian, "in the Fort, and the inviolable attachment which this Minister was known to bear to his master suggested to Murtaza Ali the intention of destroying so dangerous a witness of the murder which he had committed. Orders were given to put him to death when some of Murtaza Ali's officers represented to him the necessity of preserving the life of a man from whom alone he could obtain that knowledge of the affairs of the Carnatic which would be necessary for his own conduct as soon as he should be declared Nawab. These representations were dictated by reverence to the character of Mir Asad whose virtues preserved him in this instant of imminent danger, to which he had been doomed." In fact, it is part of the family tradition recalled to-day and related with implicit faith by those intimately connected with the family, how at the time the Sowars bent upon their deadly mission entered at night the tent in which Nawab Mir Asadulla Khan was sleeping, they saw a naked sword whirling round the person of the sleeping Saint, and getting awe-struck at the sight, desisted from their foul and cowardly deed and reported what they had seen to Murtaza Ali.

The Hon'ble Mir Humayun Jah's mother was the late Shahzadi Shahrukh Begum, daughter of Prince Sultan Yaseen, fourth son of the well-known Tippu Sultan. This nobleman was born at Calcutta in 1837, and received his education there; but he was forced to leave the then capital of India in search of health. He travelled over the north and south of the Peninsula and finally settled down in Madras in 1860. In 1866, he also travelled in Arabia and Persia, and, after his return, was appointed an additional member of the Legislative Council of the Governor of Madras in 1867 and held that honour throughout his life-time. When the Councils were enlarged for the first time and the privilege of election was granted, he was the first to be elected by the non-official members of the Madras Legislative Council as their representative in the Supreme Legislative Council, in September 1893, but he died in December of the same year, without being able to take his seat. His sudden and untimely death evoked widespread regret among Hindus as well as Muhammadans.

The *Hindu* in a leading article with black borders mourned his death as that of a public benefactor. It is difficult to say, it wrote, whether between his co-religionists and himself or between Hindus and himself subsisted more cordial relations. He was the quietest, most unassuming and sincere of men, perfectly free from all taint of selfishness. That he presided over the monster meeting held in Madras to receive in honour Colonel Olcott as president of the Theosophical Society may serve as evidence of his wide sympathies and his acknowledged leadership in public concerns. He was also for many years Municipal Commissioner nominated by Government. It was therefore no empty conventional eulogy that was paid to the departed nobleman by the Governor, His Excellency Lord Wenlock.

At an adjourned meeting of the Legislative Council held on Monday the 18th December, 1893, His Excellency, the President, before opening the proceedings said:—"I wish to take this opportunity of expressing on behalf of Government the great regret we feel at the death of our esteemed colleague, the Hon'ble Mir Humayun Jah Bahadur, C. I. E., who for a great number of years had been a member of this Council. Though he did not take as active a part in the deliberations of this Council, as other Hon'ble members, at the same time I can testify to the great satisfaction that the Government has always felt in knowing that it had close at hand a gentleman who was so much respected and who held the confidence of the community he represented in this Council. The Government therefore feel that the hand of death has removed a colleague who was much respected and esteemed. At the time of his death, although he had been elected a member of the Viceroy's Legislative Council, he was still a member of this Council, as correspondence was passing beween this Government and the Government of India as to the resignation or otherwise of a non-official member elected by this Council to the Viceroy's Council. Therefore we may say the late Mir Humayun Jah died in harness while he was still in the service of the Government of Madras." At the meeting of the Madras Legislative Council, held on 20th December, before proceeding with the business of the day His Excellency Lord Wenlock, the President, referred to the lamented death of Mir Humayun Jah and read a telegram from the Viceroy Lord Lansdowne "expressing on behalf of himself and his Council the regret they felt at the death of the Hon'ble Mir Humayun Jah Bahadur and the loss that the Council had sustained in being deprived of the services expected of him as a non-official member from Madras."

It was only to be expected that young Syed Muhammad, trained by such a man and brought up in such an atmosphere, would lose no time in identifying himself with or participating in movements and endeavours for the promotion of public good. Scarcely had a few months passed since the death of his father, when he joined the Indian National Congress in 1894. In 1896, when only 28 years of age, he was appointed by that experienced and popular administrator, Sir Arthur Havelock, as Sheriff of Madras. The *Hindu*, always on the alert to discover and encourage budding public spirit, heartily welcomed this first appointment of a Muhammadan to the shrievalty, exhorting him to view it "as an invitation to walk in the footsteps of his father." On the occasion of the Diamond Jubilee of the late Queen Empress in 1897, the title of Nawab was conferred upon him. In 1900, he was nominated by Sir Arthur Havelock as an additional member of the Madras Legislative Council and in 1902 was re-nominated by Lord Ampthill. In 1903, he attended the Coronation Durbar as an invited guest, just as his late lamented father had done on the late Queen Empress assuming the title of "Empress of India" in 1877. As a member of the Legislative Council he took a prominent part in all the important measures that came up for consideration, and he soon made an impression on his colleagues with his independence, ability and earnest advocacy of the popular cause. In the same year (1903), Nawab Syed Muhammad was elected to the Imperial Legislative Council by the non-official members of the Madras Legislative Council where he has continued to remain since, without any break, as the accredited representative of the Madras Presidency.

The Hon'ble Nawab Syed Muhammad has been now 20 years in active public life and it can well be claimed that he has faithfully and unfalteringly walked in the footsteps of his revered father and amply fulfilled the expectations formed of him. In short, he has proved a worthy son of a worthy father. If he does not fill to-day as big a space in the public life of the Presidency as did his father in his days in the eyes of his contemporaries, it is not possible, for obvious reasons, to do so. In Mir Humayun Jah's days, public life was just sprouting. It was neither so full nor so rich, and any one of more than average social position and influence, and with comparatively little political intelligence or public spirit, could easily rise to eminence in the eyes of his contemporaries. But now the Indian public constitute a far larger and more miscellaneous body, and not only includes a larger number of men in the field of criticism but also insists on a higher standard of ability and action, with the result that, though public men in these days are more numerous and more informed, no single man as a rule attracts such public attention as Mir Humayun Jah did in his days from his contemporaries. In the altered conditions of the present day, to have stood in the forefront of public life so long and built up a reputation such as the Nawab has done, argues the possession of rare qualities and genuine worth. As a public man he has been distinguished for his freedom from factitiousness and partiality for his own community. Herein lies the secret of the public confidence that he enjoys and the public influence that he wields. A very recent incident may be cited to illustrate this aspect of his character. At the beginning of year before last, it was felt by a few prominent men in Madras that the Madras Mahajana Sabha, the premier political association of Southern India, should be improved in its constitution and method of work by the introduction among other things of some fresh blood into it. The alteration proposed at the time of the annual election, in the list of office-bearers by some, was rather of a root-and-branch kind, and this naturally gave rise to acute differences of opinion. Feeling ran high and several parties appeared urging various changes among office-bearers. But to none of them did the thought occur for a moment of disturbing the Nawab as President of the Sabha, which he has been for the last ten years. This is only one of several instances in which the Nawab's quality of detachment from partisanship and the confidence that it inspires has stood in bold relief. As to his freedom from partiality for his own community, a striking illustration is found in his declining to join the deputation of Muhammadan gentlemen that waited upon Lord Minto at Simla some time after His Excellency's arrival. By his utterances and deeds the Nawab had taken upon himself to advocate equality of privileges and concessions to both Hindus and Muhammadans. The deputation pleaded for special political privileges for the Muhammadans in India to the exclusion of Hindus. The Nawab thought that such separatist policy on the part of Muhammadans was unwise in their own interests, as in those of the country. And how could he be consistent with himself in joining such a deputation? The deputation had to go without him. Throughout his long public career, he has been distinguished from the leaders of his community for his settled dislike of narrow communal patriotism and special favours. He has uniformly maintained the exceptional position of impartiality between the two communities, and this fact, in addition to his other claims, has as much endeared him to the Hindu community as any Hindu himself. Besides being President of the Madras Mahajana Sabha, he is prominently connected with many other public institutions. He is President of the Muslim New Light Society, Vice-President of the Muhammadan Educational Association of Southern India, Vice-President of the Presidency Muslim League, and Vice-President of the Central Urban Bank.

As Chairman of the Reception Committee of the Madras Session of the Indian National Congress of 1903, he said, in the course of his speech:—"It is hardly necessary for me to add that no great advance in the path of progress and reform is possible of achievement unless the two great races inhabiting this vast continent, the Muhammadans and the Hindus, co-operate and work together in harmony for the common benefit.........and it is the duty of every patriotic citizen to remember always the saying 'United we stand, divided we fall.'" Ten years later, as President of the Shia Conference, held at Jounpore in September last, he spoke as follows:—"I am strongly of opinion that all Mussalmans, be they Shias or Sunnis, should join hands in promoting public good and should have done with sectarian differences and prejudices, so that the star of Islam may again be in the ascendant. Not only that, but it is absolutely incumbent on us, the Indian Mussalmans, that we should regard and treat as brothers all other Indians and work together in so far as it does not affect our religion and our special requirements. Hindus and Muhammadans have lived side by side now for centuries and it is not in the nature of things that one may be able to rise at the expense of the other. Both these great communities have to live together and work out their destiny. Their lot is cast in this country under the workings of Divine dispensation, and now that under the ægis of the British Crown, they have become common citizens of this Great Empire, their political fortunes are linked together, for better or for worse. Is it not then the bounden duty of the members of both the communities that instead of merely tolerating one another, they should willingly join hands and hearts and stand shoulder to shoulder in moulding the march of events in this magnificent land of ours? As Hafiz has it, 'If you desire progress, be at peace with all.' Who can doubt that the result of a true Hindu-Musalman alliance will be one which will conduce to the progress of both the communities and redound to the glory and credit of India, our Motherland?" In fact, all the influence he has been able to exert on his community, especially in Southern India, has been exerted to produce and promote harmony and equality between the two great divisions of the Indian people.

He made the following speech, the first that he made in the Supreme Council, on the Official Secrets Bill:—

"No one who opposes this Bill has any desire whatever to encourage malpractices or dishonest acts which will be prejudicial to the interests and the policy of the State. The general opposition to this Bill is due to the extremely vague provisions contained in the proposed amendments to section 3 of the existing Act. These provisions can be made applicable to any act having anything to do with any Government office, however innocent it may be. The Bill gives considerable room for oppression by the Police, and in what way power is being wrongfully used by the Police is well known to Government now after the sitting of the Police Commission. It is extremely amazing that the mere entry into any Government office from the Secretariat down to the taluq office, should be liable to be made a cognizable and non-bailable offence. It is a well kown principle of law that an act is not criminal unless the intention too is criminal, but under the present Bill the very objectionable position is taken, namely, that the act itself is considered an offence, whatever may be the motive and however innocent it may be. One would naturally think that great precautions should be taken for keeping perfect secrecy in the naval and military affairs of Government; but it would be difficult to conceive of many matters which should be kept perfectly secret in the civil administration of a fair and benign Government like that of the British. The proposed amendments to section 3 of the Act, especially sub-section (1) subhead (a), make the offence so vague in its description that it should necessarily be made bailable and non-cognizable to prevent people being unnecessarily harassed and the personal liberty of subjects being lightly dealt with. The salient provision of the existing law requiring the previous sanction of the Government for instituting criminal proceedings against any person contained in section 5 of the Acts should not, I submit, in any way be modified. Under this Bill no such sanction is necessary to start any such proceedings, but such sanction is necessary only for proceeding with the trial of any person against whom action had already been commenced. Even if the Government does not give its consent for proceeding with the trial of any person in any particular case, still the annoyance caused to such person by criminal proceedings being merely instituted against him, though he is let off for want of such consent, will indeed be very great. This Bill should in my opinion be dropped altogether, as no clear case has been made out, and sufficient cause has not been shown for passing it. It is legislation of this kind that causes unnecessary irritation in the minds of the people, and it is highly desirable that Government should avoid it."

In a well-informed speech he heartily supported the introduction of the Co-operative Credit Soceties Bill and made certain suggestions regarding the provisions of the Bill with a view to improving them. His speech elicited a gratifying reply from Sir Denzil Ibbetson, who was in charge of that Bill. Said he:—

"I am gratified to find that the principle upon which our proposals rest has the approval of the Hon'ble Member. As regards the criticisms, in detail which he has put forward, this is not the time to discuss them. As I said when I introduced the Bill, the Government is approaching the whole subject with an exceedingly open mind, and I will take care that the views of the Hon'ble Member receive careful consideration in the Select Committee." In fact the more important suggestions of the Hon'ble Nawab were incorporated in the Bill as ultimately passed

Loyal to the British throne, temperate in his language, moderate in his views, the Nawab is a patriot of the true type and has extorted the admiration of his friends, both Britiish and Indian. Though sparing and cautious in words, he is profuse in his sympathies. Quick and unerring in his decision, steady and imperturbably cool in action, the Nawab has been marked out for leadership in public affairs. In fact by his tact and discretion he occupies a unique position in the public life of Madras. As a speaker, one may miss in him the glitter of style and the studied loftiness of expression; there is no straining after affect; no dash of brilliancy nor the measured gait of profundity. But the sturdy commonsense and the earnestness and sincerity of heart are there and always command respectful attention. The same absence of artificiality is noticeable in his private life. In dress, manners and conversation he is unsophisticated and simple. The motto '*noblesse oblige*' has been realised in the life of few persons more than in that of the subject of this brief sketch. The Nawab has large landed properties scattered over different districts in the Madras Presidency and takes much interest in agriculture.

While the Nawab is a Shiah, firmly believing in the religion of his ancestors, he has the utmost regard for all other systems of religious belief and their followers. To him the incomprehensible sight, exciting his pity and regret, is that of a man who, while boasting of education and position, would take life easy without the least effort to realise the duty that he owes to God and his fellow-men. With unquestioned faith in progress on modern lines, the Nawab is a reformer, not of the blatant and fussy type, but essentially practical and unostentatious. His reforming spirit combines in him, as it does in the case of some of his Hindu-fellow-workers in the same field, with love of his own religion and impels him to interpret the sacred books of old in the light of modern reason and experience, so as to bring them into unison with the needs of advancing times. In fact, he claims for the religion of the Prophet an elasticity and toleration calculated to disabuse the average man's mind of the notion that Islamism is a militant proselytizing religion that makes it incumbent upon or even justifiable for the Faithful to go forth into the world for the purpose of enforcing conversions "with the sword in one hand and the Koran in the other."

On the occasion of the State Entry of the Government of India into Delhi on the 23rd December, 1912, the non-official members of the Imperial Legislative Council presented an address to His Excellency the Viceroy, and the Hon'ble Nawab was chosen by them to read the address on their behalf. This shows the regard in which the Nawab is held by his colleagues.

It is such a man, in the prime of his life and with the best part of his public career still open before him, whom educated India deservedly chose to honour last month by offering him the greatest prize in its gift. We rejoice that the expected reward of a singularly honest and useful career at last came, and we are gratified that, under his presidency, the session of the Indian National Congress at Karachi, marked a welcome departure in the history of India's advancement by making a beginning in cordial and friendly relations between the two great communities and their co-operation for the good of the Motherland.

COMMERCIAL EDUCATION FOR INDIAN YOUTHS.

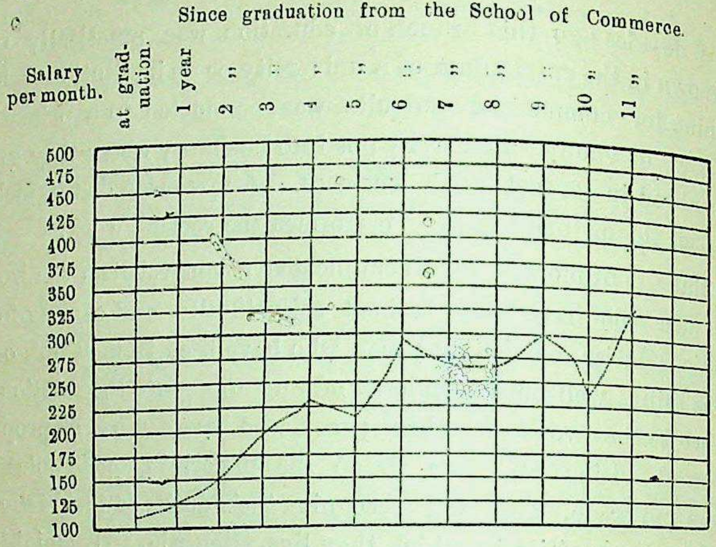
By Mr. SUCHET SINGH.

A FEW decades ago this branch of education was practically unknown in the curriculum of a university or an institution. Then the training for commercial pursuits was conducted in a primative way. Boys or young men were put into business, where they grew up to manhood in contact with business. A few made distinguished records, but the majority merely performed the routine work.

In this age of modern and complicated commercialism the world calls for men who have been trained scientifically and can perform their various duties efficiently ; men who have been trained not only to do one thing well but to understand and appreciate the relation of their work to the work of others ; men who have a sense of proportion, broad vision and can grasp the underlying principles of commerce and trade, and can recognize their duties to their fellow-men and to communities in which they live. Men who strive mightily for success, but will scorn to do a cowardly, unfair or dishonest act.

Business, like society, is no longer simple. It is no longer conducted by the laymen or individuals, but by corporations, trusts and consolidation. It is no longer the men trained in the old fashioned way that direct the reins of modern organizations, but only the well-equipped and highly trained in Commercial Science will be the leaders and captains of industry and commerce. The man of medium skill depends upon fortunate conditions for success. He can not command it nor can he keep it. The untrained man invites all the tragic possibilities of failure, but the trained man, with his Superior Knowledge will be the successful commercial leader of the future.

To-day the great merchants, manufacturers and bankers have realized the advantages of commercial education and have extended their assistance extensively for the furtherance of this particular object. This spirit has been manifested by the different commercial associations of Bombay, in establishing the department of commerce in connection with the Bombay University. In the west, this subject is one of the compulsory requirements in the high schools and colleges and great attention has been paid to it. Here one example may be cited about the progress and importance of these commercial schools : The School of Commerce, Accounts and Finance in connection with the New York University was established in the early part of 1900 with sixty students and to-day the number of students has gone up to two thousand and sixty. This school to-day has the largest number of students in the world. The following table shows the average increase in the salary of graduates who have acquired the fundamental principles of commerce and trade in this school.



Indeed, there is a special need for education, and for ideals, in commerce and trade because it is the foundation of civilized society. Most of our young men who are studying in different institutions to-day in India have confined themselves mostly to the so-called "learned professions", (law, medicine, etc.,) and they have failed to see the fundamental advantages of other professions, which are equally important in manual labor, in business, in trade and in commerce. The man who day after day works with his hands, runs a machine, keeps books, sells over the counter, works in the bank or manages a great business corporation, becomes a mere drudge, a mere slave to work alone unless he has by superior education had his mind opened to the thoughts and work of other men.

It is the commercial development of England which has made her one of the foremost countries in the world. It is the commercial development of Germany since the Franco-Prussian war which has placed her second to none among the nations. It is her commercial development, which has made the United States of America one of the sisters of the civilized nations, and it is the few decades of commercial development in Japan which has brought her upon the stage of the world's commercial history. India is one of the most backward countries in industry and commerce and she has to realize the unusual opportunities of modern commercialism and has to pay more attention to this branch of education and other technical studies in order to stand well in the eyes of highly developed commercial nations.

Indeed, the growth of business and the spirit of commerce have made this the "commercial age" of the world's history. Commerce and the extension of trade are now the all-potent factors in determining the policies of nations.

THE
Hindustan Review.
LITERARY SUPPLEMENT.

MOTTO :—A reviewer of books is a person with views and opinions of his own about life and literature, science and art, fashion, style and fancy, which he applies ruthlessly or pleasantly, dogmatically or suggestively, ironically or plainly, as his humour prompts or his method dictates, to books written by somebody else. The two notes of the critic are sympathy and knowledge. Sympathy and knowledge must go hand in hand through the field of criticism. As neither sympathy nor knowledge can ever be complete, the perfect critic is an impossibility. It is hard for a reviewer to help being ignorant, but he need never be a hypocrite. Knowledge certainly seems of the very essence of good criticism and yet judging is more than knowing. Taste, delicacy, discrimination—unless the critic has some of these, he is naught. Even knowledge and sympathy must own a master. That master is sanity. Let sanity for ever sit enthroned in the critic's armchair.—*The Rt. Hon'ble Augustine Birrell, M. P., on "The Critical Faculty."*

THE BOOK OF THE MONTH: HAVELL'S INDIAN ARCHITECTURE.*

By Dr. A. K. COOMARASWAMY, D. Sc. (LOND.)

THIS volume of 258 pp. and 178 illustrations is the first serious and extensive contribution to the history of Indian architecture since Fergusson. The opportunity lost in preparing the recent second edition of Fergusson is partly relieved in this third and best of Mr. Havell's books on Indian art. One can hardly too much admire his originality and courage: he has also that intuitive perception of the real unity which appears in all the development of Indian art, indispensible for its proper interpretation. The only true history of art consists in tracing the logical sequence of its development, and the relation of its forms to the modes of thought and feeling expressed in them. This aim is always kept in mind. Mr. Havell has two main theses: to demonstrate that all Indian architecture, whether Hindu or Muhammadan is essentially Indian; and to plead for the intelligent employment of Indian craftsmen and craftsmanship in the building of the new Delhi. These are matters to which the majority of Indian nationalists are superbly indifferent, so that Mr. Havell fights a single—handed battle against accepted archæological traditions and official vested interests. No student of Indian architecture, however, can afford to ignore Mr. Havell's studies. It is probable that official views and interests will prevail at Delhi, since it is almost impossible for a bureaucracy, even with the best intentions, to seriously patronize art or learning: nevertheless the controversy may arouse some Indians to a sense of what they are losing, not merely at Delhi, but still more in the neglect of Indian craftsmanship in their own scheme of life, where the matter lies entirely in their own hands.

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* *Indian Architecture*:—Its Psychology, Structure and History from the first Muhammadan Invasion to the Present Day. By E. B Havell, (John Murray, London) 1913, 30/- net.

In two chapters Mr. Havell discusses Indian pointed arches and domes. From rock-cut sculptures at Ajanta and elsewhere it is evident that structural domed shrines, resembling modern Rajput *chattris*, were built for Buddhists. Again, the great Dravidian *vimanas* of Southern India are likewise in many cases surmounted by characteristic ribbed domes. The main features of these old Buddhist and Hindu domes are the bulbous form (a distinction from the true Saracenic stilted dome); the lotus moulding at the springing of the dome; the inverted lotus (*maha-padma*) above; and the form of the *kalasha* or finial. It is these very features which reappear in the Indian Musalman architecture, and distinguish it from Western Saracenic. In the same way it is shown how the Buddhists and Hindus were early familiar with arched forms—rounded, pointed, and ogee. That they preferred to produce these forms by cutting out of the solid, as in a *chaitya* door, or a monolithic lintel, or by bracket construction, as in the splendid gateway at Dabhoi, does not prove that they were ignorant of the principle of the radiating arch: for the more solid construction is technically preferable where the area to be arched is small, and where suitable stone is available, as was generally the case. There is good reason to suppose that in brickbuilding areas like Bengal—whence the radiating arch probably reached Burma—the radiating principle was understood. At one time, says Mr. Havell, "there must have been thousands of Buddhist chapter houses in Bengal, where their barrel-vaulted roofs and 'horse-shoe' windows, frequently built of brick as well as of wood and plaster or thatch, could hardly have been constructed otherwise than by radiating courses." But even where the radiating arch was not already a local tradition, still the arched forms were familiar in India long before the coming of the Muhammadans: just as arches were used in Egypt, Syria and Asia Minor before the time of Muhammad. The *mihrab* of the Musulman mosque is simply the image niche of a Hindu temple without its image.

By such arguments Mr. Havell shows that Indian architecture should be studied and classified by period and not by diversity of sectarian application. The whole argument is summed up in the bold assertion that "the science of Muhammadan art in India, as well as the inspiration of it, came from the Hindu Silpa-Sâstras." Mr. Havell chooses the Taj Mahal as a test case on which to prove this thesis; not only is the dome of a purely Indian type, but the ground plan is that of the Hindu *panch ratna* form, exemplified in such entirely Indian work as that of Chandi Sewa in Java. It is essentially in surface decoration rather than in the science of construction that Saracenic made a contribution to Indian art. The most important part of this surface decoration takes the form of the calligraphic texts: the origin of the jewelled stone-inlay of the Taj is more in dispute, and for evidence of Indian origin Mr. Havell cites an interesting reference in Tod, who says that Kumbha Rana of Mewar, in 1438, laid the foundation of a Jain temple of which the interior was inlaid with mosaics of cornelian and agate.

"There is not", Mr. Havell claims, "a single type of dome in Indian Muhammadan buildings which is not of indigenous origin or derived from early Buddhist prototypes." Mr. Havell also points out the analogy of the Indo-Aryan Hindu *sikhara* with the Buddhist *stupa* dome : but here the argument loses weight, because the other important, perhaps the most important, factors in the evolution of the *sikhara* are ignored. These factors are derivation of Hindu temple forms for those of cars or chariots (*ratha* or *vimana*) as pointed out by Simpson, and the reduplication of pagoda roofs, traceable to the early custom of crowning Buddhist stupas with royal umbrellas, as pointed out by Professor Macdonnell. The present volume is a very serious contribution to Indian archæology : but it is a pity that Mr. Havell's own impatience, of archæology and archæologists, is so strong that he omits to notice the writings of students such as Simpson and Macdonnell, from whom, moreover, much support could be gathered for the theory of the essential originality in Indian architectural design. Another instance of similar oversight appears in a reference to the origin of the earliest images of Buddha. Mr. Havell cites Sister Nivedita's valuable note on this subject which appeared in the *Modern Review* for July and August 1910, but does not mention that even Dr. Burgess, writing in the *Journal of Indian Art*, Vol. VIII, p. 33, suggests that images of Buddha may have been made in India before the appearance of the Greeko-Buddhist types of Gandhara. In another direction further evidence of the indigenous and essentially Indian character of the foliated arch might have been drawn from the architecture of Buddhist Ceylon, where a low foliated arch, cut out of a single solid wooden lintel, is a constant feature of the narrow doorways of the Kandyan Buddhist monasteries (Cave, *Book of Ceylon*, and my own *Mediæval Sinhalese Art*.)

From the general considerations summarised above, Mr. Havell proceeds, in the bulk of the volume, to make a historical review of Indian architecture from the thirteenth century till now, adopting the principle already laid down that classification by date is a better guide to the development of styles, than a classification based on sectarian lines. This historical description which covers the greater part of surviving Indian buildings, the student must read for himself. One quotation will illustrate Mr. Havell's forcible style and apposite analogies :—

> The oft-quoted phrase that 'the Pathans built like Titans and finished like goldsmiths' conveys an historical fallacy. The Pathans were fighting men, not builders, the building traditions they brought with them into India, called Pathan by Fergusson, were those which Mahmud of Ghazni and his descendants had borrowed from India. These traditions in the course of two centuries had been adapted to the needs of a militant race. Western writers exalt the simple dignity and grandeur of the Pathan tombs in Northern India, to the disparagement of Hindu temple architecture, without pausing to consider that both belong to the Indian building tradition, and that to draw comparsions between their respective architectural merits is like discussing together the different styles of a Norman keep and a Gothic cathedral.

The concluding chapters give some account of the more modern Indian buildings—18th and 19th century—and prove, what Fergusson himself admitted, that a great building tradition survived until recently throughout Hindustan, and locally even to the present day. India is probably the only part of the world where buildings of so much character as the palaces of the Munshi and Ghosla Ghats in Benares could have been erected so late as the middle of the nineteenth century. A very fine example of still more modern work is illustrated in the beautiful little railway station of Alwar, "which puts to shame the banal 'Gothic' terminus at Bombay, and is by far the most artistic in all India. Contrast with this the horribly inappropriate Greek temple which has just been erected in Gwalior, as a General Post Office" !

Perhaps even Mr. Havell does not realise how little the 'educated' Indian of the present day cares about the encouragement of Indian hereditary skill and craftsmanship. Most of us are much worse vandals than the British themselves—at least the same vandalism is a worse thing in ourselves, implying as it does so much of snobbish superficiality and intellectual treachery. It is, indeed, the pre-occupation of our successful lawyers and politicians with the ideals of Tooting and Clapham, quite as much as the prejudices or interests which is responsible for the weakness of our case at Delhi. The new Delhi is not likely to be more Anglo-suburban than Baroda !

It is still true, none the less, that a tradition of splendid architecture survives in Rajputana, and (in spite of Gwalior and Baroda) receives sporadic encouragement from Indian princes. I myself believe that it is feeble to hope for more than a superficial patronage of Indian craftsmanship in the official buildings of Imperial Delhi. For one thing, a serious patronage of Indian craftsmanship would be impossible to achieve in a hurry : the master architect of the new Delhi would need to spend many years in India learning the language of Indian architecture, before he could really co-operate with Indian craftsmen. I take it for granted that official Imperial Delhi will be pseudo-Renaissance, or pseudo-Greek, or pseudo-Whitehall as the case may be. There remains such part of the new Delhi as Indians, and especially Indian Princes will build for themselves. This may be a large part of the city, and if we cared to patronize our own arts, might be the most remarkable and beautiful part. The British Government is perhaps really helpless in the matter of the official buildings : for the rest, there is one wise and simple step open, wherein both statesmanship and sympathy could find expression. This step would be to frankly invite the Princes, and other Indians who build in Delhi, to exhibit the indigenous resources, each of his own state. This invitation might give to the Princes and the lawyers a little courage, and might preserve the new city from too close a likeness to the villa streets of London suburbs. There has been much controversy as to what, if any, does actually survive of the building skill and knowledge which Fergusson testifies to have existed in Hindustan fifty years ago. I, at least, believe that so much of it survives as to make it possible for the Rajput princes at any rate, to build magnificently and impressively : for they have at their command resources of inherited skill and local tradition more extensive and varied than could now be found in any other part of the world. But it should be well understood that the last opportunity is passing : unless the Indian arts are cared for now, and by ourselves, another twenty years will see their final disappearance.

So far we have expressed ourselves as in the main in close agreement with Mr. Havell's theses, though he has better hopes for Imperial Delhi than we find it possible to share. Apart from this, it remains to make a few rather serious archæological criticisms on matters of detail. It is sound science to trace the evolution of Indo-Muhammadan types of dome, back to Buddhist and Hindu forms, and to prove, as I think Mr. Havell does prove once for all, the essential originality of Indian architecture. It is most instructive to learn that the Persian name for dome-finials (often of Hindu forms moreover) is *kalsa*, evidently equivalent to the Sanskrit *kalasa*, and to be reminded that much of the architecture of Western Asia is of old Buddhist origin, so that the Muhammadans only brought back to India motifs originally of Indian origin. But it is impossible not to regret the publication of certain unsupported assumptions. Mr. Havell states or implies (p. 81) that the form of the old Buddhist horse-shoe arch (an inappropriate term, certainly, but one that does not commit us to any theory) derives its outer ogee curve from that of a *pipal* leaf, and its inner rounded form from that of a lotus leaf. No shred of evidence is adduced to support these derivations, which are afterwards taken for granted in the constant use of the new terms 'pipal leaf arch' and 'lotus leaf arch'. Elsewhere the pointed arch (p. 15) is called a 'lotus petal arch', with even less justification. In this connection the lotus petal is called the "eye of the gods"—a quite unjustifiable phrase, for to say that all beautiful men and gods are lotus-eyed, is not at all the same thing as saying that a lotus petal or flower is itself an eye or the symbol of an eye.

It is well done to point out that the Indian foliated arch derives its form from the outline of the double aura which constitutes the nimbus of Buddha images (Pl. XXIX C), and that the bracket motif at the springing of Indian arches, Hindu or Muhammadan, is derived from the curve of the *makara's* body as represented in old Buddhist *makara-toran*. But it is an incorrect assumption to say that the grotesque head which occupies the position of keystone in the *makara-torana* is that of a *rakshasa* ; it is without any doubt the head of a lion, violently conventionalised, but almost always clearly recognizable when compared with cognate motifs. Apart from a very few actual inaccuracies such as this, the whole volume deserves the high respect of students. Together with his previous works, it should ensure for Mr. Havell the affection of Indians, for few indeed are the western Orientalists who write with so much sympathy; and for others, this volume exhibits, for the first time, clearly the monumental and universal qualities of Indian building, and is calculated to secure for it its due place in the history of architecture.

RUDOLF EUCKEN'S PHILOSOPHY.* I.

By Mr. S. S. SURYANARAYANAN, M. A.

A NEW prophet has arisen in Europe, ranking in intellectual stature with Bergson and Harnack. His name is Rudolf Eucken and he is Professor of Philosophy in the University of Jena. For years his influence has been growing. In 1908 he received the Nobel Prize for Literature. His pupils are found from Iceland in the North to New Zealand in the South, from Japan in the East to Britain and America in the West. His books have been translated into several European languages. His greatest works, enumerated in the foot-note to this article, are now to be had in English.

Nothing is more characteristic of the present century than the rapid growth of the special sciences. So much indeed have they advanced that there seems to be nothing left out of their field and hardly any room for a metaphysics in the Aristotelian sense. Systems of philosophy have nothing to do and cannot justify their existence. Philosophy has been degraded from the proud position which she once occupied as queen of the sciences and relegated to the realm of Nescience.

The Life of the Spirit: An Introduction to Philosophy. By Rudolf Eucken (Williams and Norgate, London) 1909.

The Meaning and Value of Life. By Rudolf Eucken. (Adam and Charles Black, London) 1909.

Christianity and the New Idealism By Rudolf Eucken. (Harper and Brothers, London) 1909.

The Problem of Human Life: As Viewed by Great Thinkers from Plato to the Present Time. By Rudolf Eucken (T. Fisher Unwin, London) 1910.

Life's Basis and Life's Ideal: The Fundamentals of a New Philosophy of Life. By Rudolf Eucken. (Adam and Charles Black, London) 1911.

Main Currents of Modern Thought: A Study of the Spiritual and Intellectual Movements of the Present Day. By Rudolf Eucken. (T. Fisher Unwin, London) 1912.

The Truth of Religion. By Rudolf Eucken. (Williams and Norgate, London) 1911. Revised and Enlarged edition, 1913.

Naturalism or Idealism? By Rudolf Eucken. (W. Heffer and Sons Ltd, Cambridge) 1913.

Present-Day-Ethics: Being the Deem Lectures Delivered at New York University. By Rudolf Eucken. (Williams and Norgate, London) 1914.

Knowledge and Life. By Rudolf Eucken. (Williams and Norgate, London) 1914. (The above are the English translations of Rudolf Eucken's works from German; the following are some of the best expository works in English).

Rudolf Eucken's Philosophy of Life. By W. R. Boyce Gibson (Adam and Charles Black, London) 1907.

Eucken and Bergson: Their significance for Christian Thought By Mrs. Hermann (The Pilgrim Press, Boston, U. S. A.) 1912.

Rudolf Eucken: His Philosophy and Influence. By Meyrick Booth. (T. Fisher Unwin, London) 1913.

An Interpretation of Rudolf Eucken's Philosophy. By W. Tudor Jones. (Williams and Norgate, London) 1912.

Eucken. By Abel J. Jones (Jack, London) 1913.

Anyone, therefore, who aims to set up as a philosopher to-day, has first to establish the necessity and possibility of a philosophical system. He has to find for it some work other than that adopted by the social sciences, some problem which they cannot successfully tackle. He must show, in short, that life is not and cannot be exhausted by the special sciences and that it presents many problems demanding a philosophical solution. This is what Eucken proceeds to do in the first instance.

The earliest known solution of the problems of human life is offered by religion. Our world is full of imperfections. It is disconnected, it is fleeting, it entails suffering to humanity. All these, however, are not irremediable. Earthly satisfaction, perhaps, we may not have. But in that other world to which this is but a preparation, all the miseries of our finitude shall be transcended. Our life is but a preparation, a fiery ordeal to be successfuly undergone, before we reach the haven of bliss. The kingdom of God makes up for the imperfections of the kingdom of man.

The religious solution fails to satisfy men at the present day. The world of Nature is not, after all, so unpromising. Matter is not so gross as it was imagined to be. On the contrary, its subtleties, in some cases, baffle either comprehension or description. The growth of Science makes us aware of manifold, novel aspects of Nature and allows a possibility of solving all problems without appeal to another world. The belief in this other world is also seriously shaken. It is at best a postulate and the postulation would seem to be unnecessary. The sacrifice of a transcendental world of Spirit to an ever-present world of Matter would seem to be the natural conclusion. This is, however, averted temporarily, by Immanental Idealism which declares Spirit to be present in Matter. Spiritual values are not distinct from material values. Spirit and matter are but two aspects of the same reality or different stages of one process. Metaphysics can justify its existence by treating of Spirit as Spirit, while the special sciences treat of Matter as Matter. Those who see the soul of Spirit in things materials and in every evil a blessing in disguise, have, indeed, realised the Supreme, and become free for ever from the miseries of this world.

The solution is, in a sense, aristocratic, since such mystic insight can be possessed or acquired only by a few. Secondly, the solution seems to confuse good and bad and so render the distinction between them invalid. How else are we to understand the at oneness of Spirit and Matter, either as aspects of one reality or stages in one process? In the absolute, all thing fuse. "The divine had developed its power and depth in opposition to the world; will it retain that power and that depth when the opposition ceases; will not the renunciation of supremacy, the fusion with things, rob it of all distinctive content?" (*Life's Basis and Life's Ideal*, p. 21.) Immanent Idealism identifies the divine and the human at one stroke. The transition is too easily effected, whereas in religion, it was felt to be too difficult. Neither solution can give satisfaction.

The next step is to give up Spirit, once for all, and hold fast to Nature. All that is attributed to Spirit must be understood as Nature's handiwork. The good, the beautiful and the true, belong not to a supersensual, but to the material world. They are the products of evolution in accordance with the principle of survival of the fittest. Whatever has been most useful to humanity, in the past, has been preserved for us in one of the above three forms.

Naturalism ought not to be confounded with natural science. Indeed, the two are opposed. For Naturalism, the intellect is an epiphenomenon, of no dynamic value, whatsoever. Such a view, however, makes natural science impossible. Science is not a mere agglomerate of facts impressed by external reality upon a *tabula rasa.* It is a systematic comprehension and description of facts in the light of a subjective hypothesis. Thought and reality cannot be divorced in science. It is by their mutual interaction alone that Science becomes possible. The denial of efficiency of thought means, therefore, the impossibility of Natural Science and hence, in a sense, the impossibility of Naturalism itself, since it is based on nothing else so firmly as the enormous progress and capabilities of Science.

Mechanical psychology is, to a large extent, responsible for this confusion. There can be no knowledge without the active interference of thought. Our mind is not a *tabula rasa*. It cannot take in impressions indifferently. We can know only that which we are prepared to know, only that which answers to our interest, or fits in with our apperceptive system. The very attempt to renounce Spirit and return to Nature shows man's independence of Nature. "It evinces a mental disposition radically different from anything that mere Nature can produce." "To a thoroughgoing Naturalism, Naturalism itself is logically impossible." Naturalism in its development, everywhere pre-supposes the subject. "How could we conceive of culture, how could we even conceive of its existence, if thought never freed itself from the impressions of sense, and proceeded to re-act on them ?"

The identification of the good, the beautiful and the true with the barely useful, deprives the former of all value. The doctrine is contradicted by human experience. So much that is true or beautiful is not useful (in the naturalistic sense of forwarding survival) and so much that is useful is neither true nor beautiful. If truth, beauty and goodness had no valid existence independent of utility, how came the three to be distinguished at all ? Does not the distinction presuppose the existence in the former of extraneous matter, valuable in itself, serving to distinguish them from utility and from among themselves ! The good, again, cannot be the product of natural evolution. The ethical process, as Huxley said, is opposed to the cosmical process. The moral ideal is not the survival of the fittest, but the fitting of as many as possible to survive. Naturalism is a decided failure.

The material world thus disappointing us, we turn to the strictly human sphere. The good of the community appears as a noble and satisfying ideal.

Social good ought to dominate over individual interests. Human suffering is due to the following up of selfish considerations. When those get subordinated to the supreme ideal, all evil appears to be but a phase (an inevitable phase) of human progress. The good, the beautiful, and the true are to be prescribed by society, determined by the opinion of the mass. The right conduct for man is to adapt himself to and live in the light of these ideals.

This doctrine, again, fails to recognise the value of the individual. The socialists forget that the noblest achievements of humanity have originated in single individuals. “Even socialism, in the narrower sense, has to thank but a few men for its vital power and character, as, for example, Marx ; the masses are, indeed, a condition and an environment, but never as such, the bearers of creative activity.” (*Life's Basis and Life's Ideal* p. 56)

Socialism makes the mass the standard of truth and culture. This, however, is not, in practice, justified. Truth has to be found in the individual, not in the mass. The opinions of the mass are proverbially fluctuating. What individuality a mob has, is given to it by the leader of the moment. Apart from him, the mob can have no consolidated opinion. The socialistic standard will serve only to shatter our ideals. Our best and noblest have been attained not by submitting to the mass, but by striving with and converting it. The ideal is always the creation of the individual and the mob is made to adopt it by the pressure of the creator's personality. The shifting quicksands of socialism afford no stable basis for a philosophy of life.

The spectacle of crass humanity is sickening and throws the individual back upon himself. He is led to seek in himself what he failed to find in society. An artistic life of pleasure seems to be the best imaginable. To surround one-self with the best productions of genius in all ages and departments and to spend one's days in constant contemplation of them—what other life could be happier ? “Everything which places the development of life under universal standards and through these limits that development, is rejected as an unwarrantable limitation and an intolerable restriction......One moment may not be sacrified to another......every moment should be an end in itself and with this, life is considered as being solely in the present.” [Op. cit. pp. 66—67.] Aesthetic Individualism, however, deprives life of its meaning. There can be neither purpose nor ideal in such a life, for everything beyond the individual is purposely excluded. The result is the dissolution of personality into a succession of states of passive awareness. Life becomes empty, being deprived of matter from without. As for matter within, there is very little of it, even in strongly marked personalaties. Individualism dissolves the individual and, hence, cannot serve as an explanation.

The same unsatisfactoriness of philosophical solutions may be noted with reference to particular problems. The problem of the one and the many, for instance, has for long been defying solution. The many, as such, are isolated. Until they get into relation with one another, life must remain valueless. The happiest life (either individual or social) is one wherein all the elements steadily co-operate. Such co-operation we do have, to a certain extent. But there are also disruptions, these being more numerous than the former. This necessitates the search for a permanent basis of reality. This is found by some in an infinite, all embracing Absolute. The Absolute takes up and transcends all individual differences. Disconnections and disruptions are but apparent and need not dishearten us. They are but transient phases of the Absolute unity. We are assured of "central peace abiding at the heart of endless agitation." To this, there is the formidable objection, that in the presence of the Absolute, the individual wilts and droops. Its calm and unity are valueless for our purposes, since they pertain only to the whole and not to parts. But connection and disconnection alike are meaningless with reference to the Absolute, for in homogeneous whole, what is there to be connected?

We, thus, see that while relation is indispensable for the struggle with the external world, separation and individuality are equally essential from the subjective point of view. How to reconcile these two requisites and make them co-exist is a problem still to be solved.

The problem of change and persistence also awaits solution. Amid the fleeting presentations of this world we seek for some persistent, permanent reality, but do not find it. The absence of such a persistent element has the effect of discouraging human endeavour. For, where everything is changing, what is the use of work? We ourselves are transitory. Much more so our works. We can never hope to produce any permanent beneficial result. Further, how can we be sure that what is beneficial at one moment may not be baneful the next?

Recourse is had once again to the infinite. The Absolute alone is real and it is timeless, unchanging, eternal. Our works as expressions of the Absolute, may also have a permanent character. This theory, however, does not help us much. As has been said above, it does away with individuality. And apart from individuality, how can there be any work? A further difficulty is that Absolutism fails of its own purpose. It was called in to provide human activity with a sufficiently strong basis. It declares, instead, human action to be unreal, for it is in time whereas the Absolute is a temporal. Bare change and bare persistence are equally unsatisfactory and a compromise has to be effected.

The problem of truth, again, presents similar difficulties. Truth was supposed to stand for the correspondence of thought and object. Such correspondence, however, is untestable. It would appear, therefore, that we can never know the truth. To avail this difficulty the test of truth was declared to be self-consistency. But error may also be self-consistent. It will not do to spirit away objectivity. If the subjective side is ignored, once again, there is no question of truth. Truth lies essentially in a relation between subject and object. It must be, therefore, present in and yet transcend both.

Similar contradictions beset the solution of the problem of happiness. In fact, wherever we turn, we find the present philosophical situation to be intolerable. There is a crying need for a philosophy of compromise, philosophy of life. Eucken's method is noological. It starts neither with bare subject nor bare object, neither bare particular nor bare universal, but with each in relation to the other. Starting with an initial dualism we can never get to a satisfactory unity. The world is the scene of a combat between gross Matter and pure Spirit. Man tries to conquor his environment and make it spiritual. This, by himself, he is not able to do. Spiritual centres are too scarce and too weak in this world of matter. The work of the spirit can be carried on at all, only because of man's relation to and infinite spiritual life, transcending time. Man succeeds in his life-work in proportion as he appropriates more and more of the infinite life. In man, two tendencies meet, the material and the spiritual. And he has to decide which side he is to ally himself with. The movement of the world is progressive and the more man appropriates of this spiritual life, the more he will be able to further this process of evolution. In allying ourselves with the Spirit and forwarding the world's progress lies true freedom. The service of God is perfect freedom.

The duality of subject and object is got over in action, conscious, purposive action, inspired by an ideal. "The duality itself first appears as the mode through which a personal unity attains to its own self-realisation.......It is indigenous to the action. It is both grounded within it and overcome within it" (*Rudolf Eucken's Philosophy of Life*). "The reconciliation is here achieved within the very action that brought the opposition into being."

The solution is based on a particular theory of knowledge known as Activism. Like Voluntarism and Progmatism, this theory insists on the emptiness of the bare intellect and the importance of action in knowing reality. It is in and through action that we come into direct contact with reality and intelligence has value only as directing action. Life and its needs must constitute the test of reality, not the demands of the bare intellect. Thought and life are intimately connected and the failure to recognise this connexion is responsible for much of the disputes among philosophers. Activism, however, is not identical with Pragmatism. Truth is truth not because it is useful. We can only say that truth is known through beneficial self-activity.—(*To be concluded.*)

RABINDRA NATH TAGORE'S POETRY.*

By "H. L. C."

THE publication of the English translations of the Bengali poems of Rabindra Nath Tagore—rendered by the poet himself (a unique adventure, since he has not until very recently seriously dressed his ideas in a foreign garb) has made his name familiar all over Europe and America and has claimed the attention of Cabinet Ministers equally with the Balkan war. Almost all the leading journals in England and America have reviewed the books, heaping glowing panegyrics on its simplicity of language, its chiselled beauty of expression, and its abiding poetic charm. No translation of any oriental work—not even that of the [illegible] has ever aroused so much enthusiasm or elicited such a deep-hearted response in circles which have inherited literary traditions. And yet the books are a conglomeration of fragments—too loose in structure to convey the great architectonic powers of the poet—too familiar to express adequately his marvellous art—too much on well-known levels to bear sufficient testimony to the supreme efflorescence of his spirit. Moreover being a translation, it is the wrong side of the tapestry, unable to represent properly the abounding affluence of emotion with which the original is permeated. It does not flash any message like the works of Whitman—nor does it contain any philosophy to stir the depths of thought. Has it then been flung upon the world at a psychological moment? Does its accents swell above the triumphant march of science trampling upon the tenderest susceptibilities, above the ruthless din of commerce indifferent to life's higher aims—above the hurly burly and haphazard scramble of modern competition, careless of the larger aspects of things? Does it give us a glimpse beyond the clamorous visions of materialistic progress, of a more ethereal realm of which the human spirit also claims citizenship? What is the incalculable felicity that it clasps? What is the divine spell that has influenced so many men steeped in the purest atmosphere of culture to speak in the most fervent terms of these books? Let the following extracts answer

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* *The Gitanjali.* By Rabindra Nath Tagore. (Macmillan and Co., Ltd. London) 1913.
The Gardener. By Rabindra Nath Tagore. (Macmillan and Co., Ltd. London) 1913.
The Crescent Moon. By Rabindra Nath Tagore. (Macmillan and Co., Ltd. London) 1913.

> But beneath and about it all is this spirit of curious quiet. We have found our new Greece suddenly. As the sense of balance came back upon Europe in the days before the Renaissance, so it seems to me does this sense of saner stillness come now to us in the midst of our clangour of mechanims.......I am not saying this hastily, or in an emotional flurry, nor from a love of brandishing statement. I have had a month to think it over. There is the same sort of common sense in the first part of the New Testament, the same happiness in some of the psalms......Rabindra Nath Tagore has done well for his nation in these poems. He has well served her foreign office. He has given us a beauty that is distinctly oriental, and yet it is almost severe, it is free from that lusciousness, that overprofusion, which in so much south-oriental work repels us. His work is, above all things, quiet. It is sunny, *Apricus*, 'fed with sun, delighting in sunlight.' (Ezra Pound in the *Fortnightly Review* for March 1913.)

> "Since the Hebrew scriptures and the Greek testament were translated into the English Bible no finer transfusion of the genius of other or Eastern tongues into that of the Western world has been effected..........So far finally as one may venture on a contemporary estimate from this side of the world, it may be said that nothing has come to these shores of late years in the way of poetry from abroad that can compare with these Indian songs. Their imagination and melody touched with human feeling and spiritually fired are of a quality unlike anything we have had in this or the last generation. Indeed one is tempted to go further and to say that they are among the few really

important things that have happened in poetry within the overlapping terms of two centuries, the nineteenth and the twentieth ; while the message they bear to the Western world amounts to a spiritual revelation. (Earnest Rhys in the *Nineteenth Century* for April 1913.)

This is certainly the language of hyperbole, but of reasoned hyperbole, of hyperbole weighed and appraised. Europe, whatever she might say in her pride of conquest and far-flung empire, would never be able to divest herself of the insistent glamour of the East. The call of the Orient will keep sounding—the call to the West tied to the racing chariot of Mammon, which as it whirls along crushes the noblest part of life, the call to come back to the shining path, to turn aside for a while and gaze upon the primal relation of God and Man stripped of mask and mesh and mummery. The modern world which had thought that it had not only studied but left behind all religions—that it had explored and mastered all the obscurest systems—that it had put together as in a casket all the spiritual truths which have radiated their beams to the uttermost corners, here finds a fountain of everlasting light set above the "howling senses' ebb and flow." It stands fascinated at the poet's clairvoyance which, through the triple steel of artificial circumstance, makes the iridescence of the inner soul shimmer out.

The genesis of the greater poems has been eloquently described by the distinguished poet himself in his *Jiban Smriti* (Reminiscences). This autobiographic fragment is one of the best pieces in the style of imaginative prose. Space will not permit of any extracts—and we must reluctantly bow to the tyrant's decree. But the studious avoidance of all erotic anecdotes leaves us a trifle disenchanted. The salt and relish of picturesque narrative of the most intimate human relations is sadly missed. The aureole of love does not bend over its pages: Cupid does not smite the harp of life and end in a crash. The ideal autobiography, to my mind, is the midway point between the memoirs of Cellini and Rousseau—glowing with the root passions, dealing cruel blows to 'high heels of convention, nor dissembling kinship with the four-footed,' and the sketches of Gibbon and Mill, simple, clear-cut, intellectualised gems. With this reservation the Reminiscences of Rabindra Nath Tagore will stand out as one of the enduring land-marks of Bengali literature.

In Raja Ram Mohan Roy's time India appeared restless, troubled, divided, palpitating with the barbed arrows of modern learning, not knowing which way to turn, whether to array itself in the new light raying forth from over far-off seas, or to shrink into its immemorial quietism heedless of the dissolution of the old order. Rabindra Nath Tagore, summing up the age, open's Europe's eyes not to a people adrift on a wrecked ocean, but steady, balanced, firm—developed from the struggle, hardened from the combat—in repose after the turmoil, in almost ambrosial peace after the tremendous upheaval—with final estimates, adjustments and aspirations in the greater spheres of thought. He leaves his native shore for the West dignified in manners, versed in foreign tongues, yet full of the magic ancient learning, a gentleman, a scholar, a poet, a musician and comes back crowned with supreme recognition, dowered with the love of all the nations of the western world. He returns to his golden clime—not merely as a voice with the doom of Echo hanging over him—but a triumphant personality leaving his spirit's strenuous impress on the religious thought of Europe and America.

REVIEWS AND NOTICES.

ISLAM IN SPAIN AND EGYPT.

Spanish Islam: A History of the Moslems in Spain. By Reinhart Dozy. Translated with a Biographical Introduction and Additional Notes. By Francis Griffin Stokes. (Chatto and Windus, London) 1913 21*s.* net.

Arabic Spain. By Bernard and Ellen Whishaw. (Smith, Elder & Co., 15 Waterloo Place, London.) 1913. Price 10*s* 6*d*.

Veiled Mysteries of Egypt. By S. H. Leeder. (George Bell and Sons, Ltd, London) 1913. Price 7*s* 6*d*.

The Man of Egypt. By C. S. Cooper. (Hodder and Stoughton, London) 1913. Price 3*s* 6*d*.

THE story of the Arabs in Spain—their successes and failures, their conquests and achievements, their eventual deterioration and final expulsion—is one of the most fascinating and moving in all human history, and though there is a fairly large literature on the subject, yet it is admitted on all hands that no one so far has done so full a justice to it as the great Dutch historian, Dozy, who wrote however, in French, with a view evidently to command a larger audience. Reinhart Dozy's *Histoire des Musulmans d'Espagne*, by which, to use the words of *The Cambridge Modern History*, the author "brought order into the chaotic and legendary history of the Moors in Spain," is something more than a "history"; it is a notable piece of literature. While the student finds it crammed with illuminating facts gathered at first hand by a great orientalist from Arabic sources, the general reader is fascinated by the vivacity of the style and the romantic interest of the episodes. It is not too much to say that Dozy's work is characterised by much of Froude's charm and none of his inaccuracy. Though written on strictly scientific lines, it reads more like a romance than a dry-as-dust history. Dozy went direct to the Arabic fountain-heads, and his work has never been superseded; he is, in fact, the Gibbon of mediæval Spain. New discoveries may in the future supplement his work, but they cannot diminish its value. Dozy did himself supplement, and in a very few instances correct, his history by the publication, in 1881, of the third edition of his *Recherches sur l' Histoire et la Litterature de l' Espagne pendant le Moyen Age*, which is not a continuous work, but a series of notes and disquisitions on various historical problems of the epoch. The few passages, therefore, in the *Recherches* which correct the *Histoire* are embodied in the text or notes of Mr. Stokes' translation. The German version (1874), containing corrections by the historian, has also been consulted throughout. In the notes, too, are cited relevant passages from more recent writers, who usually, however, quote Dozy as their authority. The publishers—whom we heartily congratulate on their enterprise—rightly believe that it is not making too high a claim to assert that to the serious student of early European history, who is unversed in Arabic, a thorough knowledge of Dozy's great work is indispensable; while to the general reader, but slightly acquainted with the subject, the book is a revelation. That is also the reason for its finding, at last, an English translator. It has waited fifty-two years for this distinction, though it came to its own in German not long after its French publication. In our opinion an English translation was eminently desirable and the one, now under notice, will interest many who would never think of searching for the now scarce French original. Something is necessarily lost in any translation from so subtle a language as French, but Mr. Stokes has been amazingly successful in his task. He has prudently avoided the snares of a literal rendering, and has boldly transformed Dozy's meaning into vigorous English. In fact, the book does not smack of French at all, but reads as if it had been written from the first in English and this is about the highest praise to offer. Nor is its literary excellence attained by any sacrifice of scholarly accuracy. The Arabic names are scientifically spelt and the notes, if slightly popularised are not sacrificed but augmented. An excellent biographical sketch of the author is affixed and a good map, a fairly comprehensive bibliography of the subject and, last but not least, a carefully-compiled index, all contribute to add to the value of this most fascinating history. Though Dozy's book does not go beyond the eleventh century and centres mainly round the rise and fall of the Spanish Khalifate, yet, for the period it covers, it is an acknowledged classic and masterpiece and in its excellent English garb and handsome get-up should command a very large audience in the English-knowing world.

Mr. and Mrs. Whishaws' *Arabic Spain* is a welcome addition to the existing histories dealing with Moslem Spain. It throws new light on her history and art The authors have made the most of their long stay in Seville. Although handicapped by their ignorance of Arabic, they have had other advantages of long residence and an intimate knowledge of many places, people and things, not easily accessible to foreigners merely visiting Spain. They have taken pains to compare the statements of different historians, both Arabic and European, and where these contradict each other, they have even ventured to offer independent judgment, fortifying their arguments by internal evidence, and have exhibited critical faculty in the elucidation of the Arabo-Spanish history and art. From the title one would expect that they would traverse the whole field of entire Moslem Spain but they largely limit their "side-lights" to Seville, the centre of Yemenite art and civilisation, on which they are well qualified to speak by reason of their local residence and knowledge. The general reader will find it hard to wade through the book, as it is full of dry facts and long quotations, interspersed with art criticism; but the student of archæology and art will be amply repaid by its perusal. The book begins with a learned Introduction which gives us a glimpse of the line of elucidation adopted by the authors. The first chapter is entitled "Christianity under Islam" which is very readable. "The Christian Church", the authors say, "had a continuous, and so far as can be gathered a vigorous existence, not only during the Moslem domination in Spain, but also in Morocco for nearly a hundred and fifty years, after Islam had lost the whole of Spain except the kingdom of Granada. This fact alone shows that there can have been little or no persecution, for the sturdiest faith could hardly have survived for five or six hundred years, had any persistent attempt been made to stamp it out". The history of the descendants of Witiza, the Gothic king who immediately preceded Roderick, is detailed in two chapters. It is very interesting to follow the fortunes of the Muwallad families sprung from the Gothic princess Sara and her two Moslem husbands, Isa Ibn Muzahim and Omar Ibn Zaid Al-Lakhmi. The Gothic-Yemenite alliances gave to the world men of letters as well as men of war. In another chapter is traced the influence of the Cops in Spain. The treatment meted out to the Christians and Muwallads under Abdur Rahman III and his successors including Almansar, the Yemenite Wazir, is outlined in three successive chapters. Then follows the story of Hisham II, the mysterious Cordovan Caliph, the accounts of whose resuscitation are dwelt at almost tedious length and the authors have been studious enough to give every available version of it. The rest of the Arabo-Spanish history is dealt in five chapters. Then begins an interesting stage in the history, and the relations of Al-Ahmar, the founder of the Nasrite dynasty of Granada, with San Fernando of Castile form the subject of a chapter. After the subjugation of Seville, the Andalucian states came under the sway of Fernando. The wise and liberal policy adopted by Fernando and his son Alfonso X towards his newly-conquered subjects is treated under the heading "Islam under Christianity" which forms as it were, a companion chapter to the first one entitled "Christianity under Islam". The influence of Egypt and the Coptic Church upon the life and art of the Sevillians is traced in a separate chapter. The book concludes with a chapter on "The Industries of Andalucia under Islam". There is a valuable appendix at the end of the book and the genealogical tables throw light on the tangled history of the Gotho-Arabic dynasties. The authors have taken infinite pains to trace the development of Arabic art in Seville. The illustrations which mostly allude to Gothic, Mozarabic, and Coptic architecture throw interesting side-lights on the blending of the various schools of art. They do not, however, face the pages wherein allusions are made to them. The authors seem to be quite at home when dealing with the subject of Andalucian art and their comments and criticism are most scholarly. It is these which give intrinsic value to the book. Students of Arabian history and art will do well to study it.

Mr. Leeder's *Veiled Mysteries of Egypt* has, we notice, roused a keen controversy in the missionary circles in Europe and America, and we are not surprised at it; for perhaps no book brought out during the current century by a Christian about a Mussalman country, has been so outspoken in its appreciation of the customs and the creed of the people dealt with. Mr. Leeder criticises in his preface the writings of the missionaries, particularly the works of Rev. W. St. Clair-Tisdall, Mr. Samuel Zwemer and Mr. W. H. T. Gairdner. *The Religion of the Crescent* by the first of these, Mr. Leeder regards—and, we think, rightly so—as "a heartless book, for all its scholarship." Mr. Zwemer "is another prolific writer" whose works are characterized by "cruel and relentless attacks on Islam." Mr. Gairdner's *Reproach of Islam*—as the very name implies—is "lacking in.........human affection." Mr. Leeder deservedly differentiates from this group the American scholar Dr. Duncan Black Macdonald—whose learned and luminous works on Islam have been appreciatively noticed in the *Hindustan Review*—and Mr. C. F. Andrews of Delhi, too well-known to our readers to need any introduction. All this will indicate the sympathetic insight with which the author is endowed. We hold no brief for him and are not prepared to say that at places he has not let his enthusiasm outrun his sense of just appraisal of historical facts and analysis of the religious tenets of Islam as are found to exist in modern Egypt. But after a careful perusal of the work we make bold to assert that no more profoundly luminous a study of the sociological conditions of the Mussalmans of Egypt has seen the light since the publication of that great classic—Lane's *Modern Egyptians*—in the forties of the last century. Withal it is a very comprehensive book. Its four parts—subdivided into many chapters—deal respectively with "Moslem Life in Town and Village," "Reflections and Observations in the Mosques," "Great Feasts and Festivals," and "The Great Question of Islam as interpreted by the Moslems themselves." All the essays—for each chapter practically constitutes a separate disquisition—are not only learned but luminous, not only interesting but instructive. They comprise a wealth of material—rich and rare—such as is not available about the Mussalmans of any other country, in so compact and handy a form as is available in Mr. Leeder's book. Similar books about the Hindus and Indian Musalmans would be valuable acquisitions to Anglo-Indian literature, provided, of course—and a big proviso that—we could get as competent and sympathetic observers and writers as is Mr. Leeder. The value of the letter-press is enhanced by its being embellished with a large number of most excellent photographic reproductions. Altogether, Mr. Leeder's *Veiled Mysteries of Egypt* is a remarkable work and it should appeal to all interested in the study, appreciation or solution of the great international problems connected with Islam and Mussalmans. To us in India the book is, therefore, of all the more interest.

Yet one more series of books dealing with the rising generations in some of the best-known oriental nations and all written by one author—we need not add, an American! The series is designated as "The Coming Men" and the first volume—the one under notice—deals with *The Man of Egypt*. The author's stay in Egypt was about twelve weeks, but he claims that the shortness of his sojourn saved him from "the depressing sense of bafflement which often confuses the person who has spent many solstices in an eastern land, and also perhaps from the faults and prejudices of certain writers upon countries other than their own, who, as the Australian poet would say, know not only quite enough, but rather too much." The book is fairly comprehensive and is exceedingly well-written, about the only criticism we have to offer being to the incorporation in the body of the text of whole pages of statistics, instead of their being relegated to appendices, abstracted and condensed into conveniently-arranged tabular statements for purposes of reference. As it is they not unoften distract the reader's attention and to that extent detract from the interest of the book. For the rest we have nothing but praise for the author's performance and his work forms a useful complement to Mr. Leeder's *Veiled Mysteries of Egypt*, noticed above. Whereas Mr. Leeder confines himself to the religious and spiritual aspects of Islam in Egypt, Mr. Cooper's object "is to give to the person who stays at home as well as to the prospective Egyptian traveller a brief and, if possible, an unbiassed idea of the coming man in Egypt in his industrial, educational, political and religious awakenings." In the task he has undertaken the author has succeeded remarkably well and students of what is called "Egyptian Nationalism" might do worse than devote themselves to a careful perusal of Mr. Cooper's *The Man of Egypt*, which is not only interesting and attractive—being well-got-up and illustrated—but informative and instructive.

RECENT LEGAL LITERATURE.

The Hindu Law of Marriage and Stridhan. By Sir Gooroo Dass Banerjee, Kt. M. A., D. L., Ph. D. Third Edition, Revised. (S. K. Lahiri & Co., 56 College Street, Calcutta) 1913. Price Rs. 10.

Hindu Woman's Estate. By Bhagwan Das Sruya, B. A., LLB., (Butterworth & Co., [India] Ltd., Hastings Street, Calcutta) 1913. Price Rs. 10.

Hindu Law: As Interpreted by the Judges in India and the Privy Council. By C. S. Ramakrishna, B L. Vol. II. (20 South Brahmin Street, Chitrakulam, Mylapore, Madras) 1913. Price Rs. 7-8.

The Law of Joint Property and Partition in British India. By Ram Charan Mitra, M. A. B. L. Second Edition, (R. Cambray & Son, Hastings Street, Calcutta) 1913. Price Rs. 10.

The Insanity of Passion and Crime. By L. Forbes Winslow. (Heath, Cranton and Ousley, Ltd, London). 1913. Price 7*s*. 6*d*.

Caste in Courts. By L. T. Kikani. (Gantra Printing Works, Rajkot, Kathiawar) 1913. price Rs. 3.

The Law Relating to Bad Livelihood. By Sripati Roy, Bar-at-law. (Bar Library, High Court, Calcutta) 1913. Price Rs. 4.

The Law of Benami Transactions. By C. S. Somanath Sastri B. L. and P. Ramanath Iyer, B. L. (Law Printing House, Madras,) 1913. Price Rs. 3.

The Specific Relief Act. Edited by (Rai Bahadur) Mahim Chandra Sarkar. Second edition. (Rai M. C. Sarkar Bahadur & Sons, 75 Harrison Road, Calcutta), 1913. Price Rs. 4.

The Indians Arms Act Manual. By (Rai Sahib) G. K. Roy. Second Edition. (Lahore), 1913. Price Rs. 6.

The Law of Obligations in British India. Vol. I, Part I. By S. Vencatachariar, B. A. M. L. (P. R. Rama Iyer & Co. Madras) 1913. Price Rs. 2.

First Triennial Supplement to the Revenue Reports of Agra and Oudh, (1910-12). By M. Banke Bihari and M. Nirt Behari Mathur. (Nazair Kanun Hind Press, Allahabad) 1913. Price Rs. 4.

On its first appearance, in 1879, the Tagore Law Lectures of Dr. (now Sir) Gooroo Dass Banerjee, on the *Hindu Law of Marriage and Stridhan*, at once took their place as the standard work on the subject. A second edition was called for in 1896, and we have much pleasure now in according a hearty welcome to the third, revised and enlarged, edition, which has just been published in a handsome volume by the well-known and enterprising firm of Messrs. S. K. Lahiri & Co. It is now almost a new work, having been thoroughly overhauled and carefully revised and recast in the light of the decision, published since the appearance of the last edition. It now forms the most comprehensive exposition of the subject—at once learned and luminous—and will long occupy the rank of a classic in Anglo-Indian legal literature. As a matter of fact, it would be a mistake to regard it as a treatise on law, pure and simple; for it is even in a larger measure a scientific work on one of the most important groups of sociological problems. It has also a practical value to those seeking after social reform and progress, whose hands will be materially strengthened by the liberal views expounded by the erudite author, which favour lines of action which the social reformers desire to bring about in the matter of fusion of sub-castes by intermarriages amongst their members. For all these reasons a warm welcome will be extended to Sir Gooroo Dass Banerjee's book by the lawyer, the judicial officer, the sociologist and the social reformer.

Mr. Bhagwan Das Sirbya's *Hindu Woman's Estate* is a valuable contribution to the literature of Anglo-Hindu law. It is, within its limits, a fairly comprehensive sketch of the subject and the exposition is lucid. The principles have been carefully analysed by the author and their underlying elements have been critically examined with a view to determining the proper limits of their applicability, which are illustrated by reported cases published upto August 1913. The author has devoted special attention to points which arise in determining the nature and extent of necessity and in granting specific reliefs, as also in the powers of a female heir in the matter of alienation and her rights generally, while the sphere of rights and remedies of a reversioner have been fully dealt with and clearly explained. Nor is the important subject of proofs and pleadings overlooked; on the contrary, it is specially detailed and discussed throughout. Both, therefore, as an excellent and fully up-to-date digest of the voluminous case law on and as a thoroughly systematic exposition of the sujbect, the book deserves a warm aknowledgement from all practitioners and judges. Its get-up is very neat.

The first volume of Mr. C. S. Ramakrishna's *Hindu Law* was noticed by us in terms of appreciation in the *Hindustan Review* of January 1912. In our notice of the preceding volume we characterized the striking features and plan of the book and we have much pleasure in now offering our congratulations to the author on the completion of the work he had undertaken. The second and concluding volume keeps to the lines laid down in the first but deals with the subjects of Alienation, Partition, Inheritance and Succession, Gifts, Wills, Impartible Estates, Woman's Estate, Minority and Guardianship, Religious and Charitable endowments, Stridhana, and Custom. Thus the present volume exhausts almost the whole range of subiects treated as Anglo-Hindu law in our courts and deals with them—as did it first volume—in a systematic and lucid way. Each subject is dealt with as a separate whole and is for the sake of clearness sub-divided into minor groups. While the primary obiect of the book is to offer a well arranged summary of the codeless myriads of precedents, the discussion of general principles is steadily kept in view, with the result that the work is of great value both to the busy practitioner as also to the student of Hindu jurisprudence. The work, as a whole, is exhaustive and will lighten the labours of our judges and lawyers. It deserves, therefore, a warm appreciation in the legal world.

Mr. Ram Charan Mitra's Tagore Law Lectures 1895-96 on *The Law of Joint Property and Partition in British India* took its rank, on its first publication, in 1897, as the standard work on the subiect. We, therefore, welcome its second edition, recently brought out by the author. It goes without saying that in the long interval that has elapsed since the first edition saw the light, the case-law on the subject has increased enormously, while the Legislature also has made new provisions for the partition of revenue-paying estates. The author has, therefore, done well to so re-cast the book as to make it practically a new work. He has discussed the underlying principles of the subject in the light of the authoritative decisions up-to-date. In the first part the author lucidly deals with the subject of joint property amongst Hindoos and Mussalmans and in the second he sketches out clearly the principles governing partition amongst members of the two communities, and also the general law of the partition in the various provinces. In an appendix he has collected in a compact form the statute law on the subject as embodied in the Code of Civil Procedure and in the provincial codes. Altogether the book is singularly exhaustive and up-to-date and in its present form it is bound to maintain its position as the one indispensable work on the subject it deals with.

Though Dr. Forbes Winslow's *Insanity of Passion and Crime* is not—strictly speaking—a law book, nevertheless it may be regarded as such, as is it a valuable contribution to the science of Criminology.

It supplements the author's former work—*Mad Humanity*. The various chapters deal with the tragedies of passions, incipient insanity, irresponsibility, mental obscurity, criminal abnormality, early mental collapse, woman, and heredity, while the appendix contains statistics of 2457 cases of insanity. Though the book is highly scientific in its treatment of the subject, it is nevertheless so well written that it makes very interesting reading, in spite of its dealing with disagreeable phases of human life. The 34 photographic reproductions of celebrated cases—though sad as illustrating fallen humanity—are instructive and materially add to the attractions of the text. The book brings out into strong relief the terrible effects of abnormality in its many aspects and various phases and will appeal both to lawyers and criminologists.

Since the disruption of some of the bonds of Hindu Society, due to the influx of European civilization, questions pertaining to caste and social status have frequently arisen in our courts and it was time that we had a systematic sketch of the case-law on the subject. Such a compendium, well-digested and carefully arranged, has at last been presented to the profession by Mr. L. T. Kikani, in his *Caste in Courts*, in which he accurately sets forth the rights and powers of castes in social and religious matters, in so for as they are recognized in our courts. A useful Introduction gives an outline of the guiding principles of the various branches of the subject and the other chapters of the book deal comprehensively with its subdivisions in detail, with copious references to the authorities on the points discussed. We have, no doubt, that the book will be found very useful alike by the Bench and the Bar.

Mr. Sripati Roy, Bar-at-Law, is well-known to the profession as the author of the Tagore Law Lectures on *Customs and Customary Law in British India* and also of two small but very useful books—the *Law of Confession* and the *Law of Sanction to Prosecute*. He has now followed up the latter by his *Law Relating to Bad Livelihood and Cognate Preventive Measures*. The whole subject is very ably be dealt with and handled with a complete grasp of its intricacies. The author has made very useful suggestions for recasting some of the sections of the Code of Criminal Procedure, which might well be taken into consideration by the Legislature. The treatment of the subject is lucid and comprehensive and the book is not only elaborate but written with a commendable critical acumen. It should find a place on the shelf of every judge, magistrate, criminal court practitioner and police officer.

The authors of the *Law of Benami Transactions* have, so to say, broken new ground, for except the sketch of the subject in treatises on Hindu Law, there is no text-book on the subject that we know of. As a first attempt, the book is highly commendable. The first four chapters deal with certain general and introductory matters connected with the subject, while the remaining ones are devoted to that of evidence and presumptions connected with such transactions, estopppel of benamidar and real owner, and benami relationship between principal and agent, landlord and tenant, etc. One chapter has been allotted to the English doctrine of advancement and its application to India. The book is thus fairly comprehensive and is fully abreast of the case-law. It would be found very servicable by the busy practitioner.

Rai Bahadur Mahim Chandra Sarkar, late of the Bengal Provincial Civil Service, Judicial Branch, has long since earned the well-deserved reputation of being a careful and lucid commentator of some of our codes. His commentaries on the Code of Civil Procedure, the Evidence Act, and the Land Acquisition Act, are well known to the profession and have received commendation from the highest quarters. His commentaries on the Specific Relief Act have just been brought out in a second edition, carefully revised throughout, with the recent case-law fully incorporated in the text. Though there are many bulky editions of the Specific Relief Act, there is none more handy and fully up-to-date then Mr. Mahim Chandra Sarkar's The book is neatly got-up.

We welcome the second, revised and enlarged edition of Mr. G. K. Roy's *Indian Arms Act Manual*, the first edition of which we noticed in terms of appreciation. The book, under notice, is a distinct improvement on its predecessor—good as that was. It is now the most exhaustive *vade macum* of the subject and should be found highly useful by all who have to administer the Indian Arms Act, since it brings together within a reasonable compass not only the text of the statute but all the rules and orders promulgated under it.

Mr. S. Venkatachariar has undertaken a very useful publication in his *Law of Obligations in British India*, the object of which is to group together the various sections of the principal Acts and Regulations bearing upon the subject of the law of obligations in this country. The volume before us comprises the Contract Act, the Specific Relief Act and the Negotiable Instruments Act. The book, when completed, will prove of considerable assistance to students of law. The notes and references to decision are suggestive rather than exhanstive and this in itself is a great advantage.

We commended sometime back the *Revenue Reports of Agra and Oudh* and the compilers have now brought out their first supplement for the years 1910-12. The merits of the previous publication being by now well-known, there is doubt that the supplement will find on equally large sale. It being the only election of its kind on the subject, and a good one withal, is sure to meet with the success it deserves.

OUR LIBRARY TABLE – MISCELLANEOUS LITERATURE.

MURRAY'S *Handbook for India, Burma and Ceylon* (John Murray, London) has long since attained the dignity of a classic in Anglo-Indian tourist literature. Originally published in four parts, between 1859 and 1883, it was condensed into a single volume in 1892, and the popularity and success of the latter can be judged by the fact that the book, under notice, is now in its ninth edition. Of convenient size, replete with well-arranged and carefully selected information—which is, generally speaking, accurate, even in matters of detail—it is an invaluable companion to the tourist in the Indian Empire and Ceylon and is also a highly useful repertory, for purposes of reference, both as to places and historical incidents. The present edition has been very carefully revised and, in places, enlarged and it may now be said to be an almost perfect piece of work—its informative letterpress being enriched with no less than seventy-nine excellently—drawn maps and plans, which in themselves are a valuable feature of the work; particularly the large map, in pocket, showing the railway systems up-to-date. The Introduction which gives an accurate and interesting sketch—though necessarily condensed—of the history, religions, archæology, ethnography and arts of the country, enhances materially the value of the work offering as it does material assistance towards a just understanding of India and its people; while the descriptions of the various routes and the practical information about travelling, sightseeing and shopping—much of which is conveniently arranged in an alphabetical "Index and Directory" at the end of the book leave—almost nothing to be desired. We have only one criticism to offer and that is about the totally uncalled-for frequency with which the offending and repellent word "native" is used throughout the book, in place of the now-universally acknowleged appropriate word "Indian." We trust this glaring blemish will disappear from the next edition of an otherwise ideal handbook, which judged by even the highest standard of guide-book making emerges successful out of the ordeal.

The late Dr. Robert Caldwell's *Comparative Grammar of the Dravidian or South-Indian Family of Languages*, of which the third edition, revised and edited by the Rev. J. L. Wyatt, M.A. and T. Ramakrishna Pillai, B.A., has just been issued, (Kegan Paul, Trench, Trubner and Co., Ltd., Broadway House, 68/74, Carter Lane, London) has been acknowledged, since its first appearance in 1856, as the one standard and most indispensable work on the subject. A second edition of it appeared in 1875, and the present has been prepared to meet the need of those who require such a book for their studies but find the price of the earlier and now scarce edition prohibitive. Writing from the point of view of the general reader, Dr. Caldwell's statement of the considerations which led him to prepare this *Comparative Grammar* is full of acute comment, while his analysis of the different languages is marked alike by a learned acquaintance with the earlier literature on the subject and a detailed personal knowledge of it. As to the merits of the book it would be sufficient to quote the words of the two editors—who are themselves most competent scholars—from their preface to the new edition: "Bishop Caldwell's *Comparative Grammar* is so well-known a classic of Indian philology as to need no introduction to readers who are interested in the ethnology or linguistics of India." The book in its present form will not only appeal to students of the subject but to all who are interested in South Indian ethnology, in general. We regret that the editors have excised Dr. Caldwell's exposition of the various Dravidian literatures. Instead of omitting these highly interesting sketches, they would have done well to bring them up-to-date in the light of more recent researches. We trust this will yet be done in the next edition. For the rest, the book will maintain its position as the leading text-book on Dravidian linguistics and philology

Mr. Douglas Dewar is well-known as a writer on Indian natural history and an orinthologist. He has already made his mark as the author of *Jungle Folk*, *Bombay Ducks*, *Birds of the Plains*, *Indian Birds*, and (with Mr. Frank Finn) the *Making of Species*, and his present volume, *Glimpses of Indian Birds* (John Lane, London.) will enhance his reputation for careful observation and powers of vivid delineation. Mr. Dewar belongs to that body of naturalists, which following the creed of Huxley, sets more store on observation than on theory. His remarks on Indian birds, therefore, are packed full of facts which have come under his personal observation, and the little theorising that is indulged in is frankly acknowledged to be of a temporary character. The thirty-nine "glimpses" deal with the different varieties of birds peculiar to India in an easy, style which makes no particular demands on the reader's power of concentration. All lovers of the subject will therefore extend a cordial welcome to this latest work, which shows how successfully he has specialised and in what a pleasant style he can write on the habits and quaint characteristics of Indian birds. Coming from a patient and acute observer, endowed withal with the gifts of graphic portrayal, the book will appeal not only to the specialist but to the general reader, as well, as it will enable the latter to visualise the birds described. Altogether a charming book, which it is a pleasure to read and re-read.

The edition of the complete works of Tennyson just issued (Macmillan and Co., London) is edited by Hallam Lord Tennyson, the poet's son. The editor contributes a very interesting introductory memoir on the life and work of his father, abridged from his standard biography of the poet, with some additional facts added, in places, illustrating his character or the method of his work. The commentaries and notes are for the most part those that the poet himself jotted down or made the editor do so, for posthumous publication and which throw considerable light on the text. The printing and get-up are excellent and leave nothing to be desired. Altogether, it is not only the completest and best but an ideal edition of the works of Tennyson.

Since his death the fame of Francis Thompson has been steadily rising and a compact edition of his complete poetical works, such as is now offered in *The Collected Poetry of Francis Thompson*, (Hodder and Stoughton, London) will supply a decided want. Though the size of the volume is a little inconvenient to handle, the printing and get-up are almost superb and should appeal to all book-lovers. In form the book resembles the edition of Kipling's poems, which we noticed some time back. We commend this book to all lovers of good poetry as also to all lovers of sumptuous books.

Mr. J. M. Robertson is a voluminous author and withal a very thoughtful and suggestive one. He has written over thirty works, all calculated to advance Rationalism and popular liberty. One of his most important works is *A Short History of Christianity*, which first appeared in 1901. A completely revised and enlarged edition of it has just been published (Watts & Co., London) and it is a great improvement on its predecessor To those who desire to study the origins and growth of Christianity from the Rationalist standpoint, no better book can be commended than Mr. Robertson's *Short History*, which is at once learned, comprehensive and lucid.

Though there are many excellent lives of Napoleon in English, it is not disparaging to any of them to say that none can compare with Dr. John Holland Rose's *Life of Napoleon*, either in accuracy, scholarship or brilliance. Published first in two volumes in 1901, it has passed in the interval through six editions, each of which has been carefully revised. The present popular edition in one volume has been subjected to careful scrutiny, the progress of Napoleonic studies in this century having rendered corrections necessary in some matters of detail. The author has availed himself of the opportunity to carefully revise and overhaul the whole work, and has made alterations and additions, especially in notes at the end of some of the chapters. In its present form it will long occupy the highest position among the English biographies of Napoleon, as being out-and-out the best book on the subject.

Dr. Robert Mill's *Realm of Nature*, (John Murray, London) on its first appearance in 1891, as one of the volumes in Mr. Murray's then recently projected "University Extension Manuals" series, took its place as the best and most comprehensive outline of the science of Physiography and it has successfully maintained that high position during the twenty-two years which have since elapsed. It has been frequently reprinted in this long interval but the author took the right view in thinking that it was time the book should be subjected to a careful overhauling and thorough revision. This he has done in bringing out the second edition, under notice, which is now fully abreast of the results of researches in Science. The book will continue to be, what it has been these many years, the best and completest text-book of the subject—informative, instructive and withal interesting, owing to the extreme lucidity which characterizes it.

Mr. Joseph Jacob's *Geographical Discovery*—which sketches how the world became known—now appears in a revised and enlarged edition (Hodder and Stoughton, London) with twenty-six maps. There are many large works on the subject but for a handy, compact sketch of geographical discoveries from the earliest times of exploration up-to-date, we know of no book which is better calculated to instruct the student of the subject than Mr. Jacob's. The appendix, which gives in a chronological order the chief voyages and explorations and the chief works in which their results are recorded and the annotated list of maps and illustrations, materially add to the value and usefulness of the book.

Thakur Rajendra Singh (Tikra State, District Sitapore, Oudh) has done well to translate into English from Hindi, the well-known book called *Singhasan Bati* under the title of *Legends of Vikramadittya*, which has been brought out with the advantage of all the mechanical skill for which the Indian Press, Allahabad, has justly earned a reputation. The translator has done his work well, his translation having been rendered into good, idiomatic English. The stories translated occupy an important place in the literature of Folklore—apart from their interest to the general reader—and the book will, therefore, appeal both to the student of the science and to the layman anxious to read romantic stories

TOPIC OF THE DAY:

THE CENSUS OF INDIA—A BIRD'S EYE VIEW—I.

MR. E. A. Gait's admirable Report on the Census of India is a veritable storehouse of information bearing upon every aspect of the social, moral and economic life of the people. Considering the vast variety and scope of its contents, the Report does not lend itself to perfunctory treatment, and all that is intended here is to furnish an analysis of some of the chapters in which the results of the census of 1911 are stated with Mr. Gait's wonted lucidity.

India is divided into fourteen British provinces and a great number of Native States. The principal administrative unit in both alike is the district. There are in the British provinces 275 districts, with an average area of 4,000 square miles and an average population very little short of a million. At the outset Mr. Gait points out that "the partition of India into provinces, states and districts has been determined by political considerations and does not always correspond to variations in the climate and soil or the ethnic distribution of the people." As he says in another place, Bengal, as now constituted, "is perhaps the most homogeneous of all Indian provinces." But the same cannot be said of any other administrative division, each with divergent physical and ethnic charcteristics. The Indian Empire contains 1,802,657 square miles, the provinces under British administration comprising 1,093,074 square miles, or 60 per cent. of the total. The total population is 315,156,396, of which British territory contains 244,267,542, or 77·5 per cent. and the Native States 70,888,854 or 22·5 per cent. To facilitate the comprehension of these stupendous figures Mr. Gait attempts a comparison with the area and population of European countries. He writes:—

"The Indian Empire is equal to the whole of Europe except Russia, Burma is about the same size as Austria-Hungary; Bombay is comparable in point of area with Spain; Madras, the Punjab, Baluchistan, the Central Provinces and Berar and Rajputana are all larger than the British Islands; the United Provinces and Behar and Orissa than Italy; and Hyderabad and Kashmir than Great Britain, excluding Yorkshire. The population of India exceeds that of Europe without Russia, and is considerably more than three times that of the United States of America. The United Provinces and Bengal with the States attached to them both have as many inhabitants as the British Islands, Behar and Orissa as France, Bombay as Austria, and the Punjab as Spain and Portugal combined. The population of the Central Provinces and Berar approaches that of Brazil Hyderabad and Burma have as many inhabitants as Egypt, Central India and Rajputana as Scotland and Ireland combined, and Assam as Belgium. In the whole Empire there are on the average 175 persons to the square mile, or much the same as in Europe outside Russia. In British territory, the number to the square mile is 223, and in the Native States 100 ; the former figure exceeds by 34 the density ratio in France and the latter is identical with that in Spain."

We must pass over Mr. Gait's very interesting disquisition on the predominant density factors in India—the distribution of population with reference to the natural divisions, and the influence of the various factors on which the growth of the population depends correlated with the density in natural divisions. In Western countries, variations in the population depend on commercial and industrial development, e. g. Lancashire with its cotton mills,—Durham with its collieries—maintains a teeming population, as compared with pastoral and agricultural counties like Oxfordshire and Lincolnshire. The conditions in India, where the main industry is agriculture upon which two-thirds of the population depends, are totally different from those of England where only 7 per cent. depend upon agriculture. In Europe agriculture alone is unable to support more than 250 persons to the square mile, whereas some purely agricultural tracts support more than three or even four times that number. The main density factors, as far as India is concerned, are those connected with agriculture. No doubt agriculture depends on rainfall, but Mr. Gait shows that there is no correlation whatever between rainfall of a given tract and the population which it will support. Another factor, which determines density more assuredly than rainfall, is irrigation. Witness the case of Madras where the East Coast South with a rainfall of 32" has much the same density as the West Coast with 110"; or Gaya, where "canal irrigation has turned a most infertile tract, a large part of which was sandy and unproductive, into a region of rich fertility ;" or the great Punjab canal tracts. Nevertheless, the irrigated area, although it exceeds 22 million acres, is a comparatively small area. Other factors that must be taken into account are the configuration of the surface and climate ; as also historical conditions, as where generations of misrule and internecine wars have led to the depopulation of enormous tracts of country ; and the fertility of the soil and the character of the crops grown. (It is admitted, for instance, that in most of the more densely peopled tracts (as in Behar) rice is the predominant crop).

Exigencies of space preclude us from touching except very briefly upon Mr. Gait's luminous analysis of the conditions which make for the slow development of urban population. As has often been said, India is to be found in her villages. In Assam, only 3 per cent. of the population reside in in the so-called "towns."

Six per cent. of the Bengalees live in towns, but excluding Calcutta and Howrah, the proportion of the urban to the total population falls to 4 per cent. In Behar and Orissa, only 3·4 per cent. of its people live in the 76 of its "towns." Conditions in Bombay are different, and of every hundred inhabitants 18 live in towns. "The Burman, though fond of the amenities of town life, is most averse to the hard, rigid discipline essential to modern urban industry." In the Central Provinces and Berar, 8 per cent. of the people live in towns, but the proportion varies in different parts. Madras shows 11·7 per cent, and the United Provinces 10·2. And so on. The study of the statistics bearing upon urban aggregation yields one or two notable results. "There is a growing tendency for people to congregate in towns of a certain kind." These are towns which maintain factory labour on a large scale, and those, too, which provide the best facilities for collecting the raw material and distributing the manufactured article. Increasing trade and improving railway communications also encourage urban growth, although the results are obscured by the presence of plague. Some of the modern conditions affecting town life are admirably summed up by Mr. Gait:

> Throughout India there are many former capitals of defunct dynasties whose population is steadily dwindling. During the last ten years, Mandalay, the last capital of the Kings of Ava, has lost a quarter of its population. There are other towns such as Baroda, which though still the capitals of Native Chiefs, are losing population because their rulers, more enlightened than their predecessors, no longer think it essential to their dignity to maintain in the vicinity of their palace a large rabble of useless parasites. Other towns again were important distributing centres in the days of river borne trade, but are decadent now that the railways have become the chief means of transport. Patna is a case in point; but it may confidently be anticipated that the selection of this ancient city as the capital of Behar and Orissa will restore its waning prosperity, and that it will soon recover its lost ground, just as did Dacca during the brief period for which it was the capital of the short-lived province of Eastern Bengal and Assam. While fostering the growth of some towns, the improvement of communications by rail often has a bad effect on others. It encourages the opening of shops in the smaller towns and large villages, where people in the neighbourhood can get their supplies instead of, as formerly, having to make a journey to a more distant market, and it enables the residents in many of the larger towns to make their home in the suburbs or even further away.

The subject of migration calls for notice, especially at the present juncture. There are conditions which point to the rapid increase of migration in the future, but at present the statistics show that its volume is comparatively small. There is considerable "casual" migration; for instance, 16·5 millions, out of the 26·5 millions enumerated in a district other than that in which they were born were immigrants from the adjoining district. The intra-provincial movements are too small, but not so the inter-provincial. Witness the large streams of emigration from Behar and Orissa, Madras, the United Provinces and Rajputana, and of immigration into Bengal, Assam and Burma. Then there is a certain amount of immigration to India from other Asiatic countries: there were 504,000 such immigrants enumerated, of whom more than half were natives of Nepal. 92,000 were immigrants from Afghanistan, being 22,000 less than at the census of 1901. On the other hand, Chinese immigrants have risen from 47,000 to 80,000, the bulk of these being enumerated in Burma. Arabia sends 23,000 of whom the majority are found in Bombay. Immigrants from countries outside Asia number 146,265. The United Kingdom sends 122,919; Germany is next with 1,860 and France third with 1,478.

Mr. Gait gives two valuable tables showing (1) the variations as compared with 1901 in the number of immigrants from outside India, and (2) the total number of immigrants from outside India at each of the last three censuses. The all-India figures as to immigration from outside India are worthy of study:

	1911	1901
Nepal	280,248	243,037
Afghanistan	91,640	112,502
British Isles	122,919	96,653
(1) males	103,425	81,990
(2) famales	19,494	14,663
Germany	1,860	1,690
France	1,478	1,357
Other European countries	5,711	4,883
Africa	10,270	8,293
America	...	2,069
Australia	1,207	841

The grand total of immigrants from outside India at each of the three last censuses is compared below:—

1911 ...	650,562
1901 ...	627,438
1891 ...	525,521

The detailed figures need not be quoted, but it is interesting to note the following:—

	1911	1901
Africa	10,270	8,293
America	2,760	2,069
Australasia	1,267	841
At Sea	124	114

A more interesting table is that in which Mr. Gait gives the figures as to Indians enumerated in the British Islands and in the British Colonies in 1911. The figures as to the former are dealt with with sufficient fulness: those as to the latter are amply worthy of study. Thus, in Asia the number of Indians enumerated is as follows (we give the principal figures):

	Males.	Females.
Ceylon	284,248	189,582
Straits Settlements	53,210	12,747
Federated Malay States	120,104	33,660
Other Protected Malay States ...	9,136	1,940

Then we go on to Africa. Anglo-Egyptian Sudan, Uganda, Nigeria, Nyasaland and Bechuanaland claim altogether a litte over 2,000 Indians, but of these 1,687 (1,444 males and 243 females are in Uganda.) The figures as to the immigrants enumerated in the territories subject to the South Africa Union Government are as of special—nor to say, painful—interest at the present moment.

	Males.	Females.
Cape of Good Hope	4,591	192
Natal	49,951	23,370
Transval	6,240	614
Orange Free State	144	4
Basutoland	29	5
Swaziland	6	5

Rhodesia is not within the Union but it is interesting to note that 608 Indian males and 39 females were enumerated there. Sierra Leone and Seychelles are negligible, but Mauritius enumerates a large and (according to all accounts) thriving Indian population, consisting of 23,757 males and 11,592 females. Zanzibar returned a total of 8,122 persons.

Bahamas, Grenada and British Honduras enumerate about 500 Indians. But Trinidad shows a total of 50,583 Indians, 32,777 males and 17,806 females. Two Indian males and one female flourish in the Falkand Islands, but in Jamaica, there are 5,038 males and 2,750 females. British Guiana claims a larger number of Indians than Natal, *viz.*, 88,201—54,770 males and 33,431 females. Canada returns a total of 2,342 persons (presumably all males.)

A few Indians have found their way into Dominica and Barbados, but there were 377 males and 235 females in St. Lucia. Fiji claims a considerable number of Indian immigrants, 20,187 males and 8,721 females.

During the decennial period, there has been an increase of 26,000 in the number of immigrants from the United Kingdom. Of the Britishborn, 77,626 were serving in the army. The industrial development which has taken place, the extension of railways, and the growing extent to which the British-born in India marry account for the increase. The number of females born in the British Islands and enumerated in India has risen during the decade from 14,663 to 19,494.

The statistics of emigration from India to distant places are deeply interesting and are lucidly set forth by Mr. Gait.

A small proportion of this emigration is to French or Dutch Colonies; but the majority go, to other parts of the British Empire. The latter is slightly over a million, of whom two-thirds are males; four-fifths of the aggregate being Hindus and only one-tenth Mahomedans. For convenience of reference, the main figures are given below:

Ceylon	474,000
Straits Settlements	231,000
British Guiana	88,000
Natal	73,000
Trinidad	51,000
Mauritius	35,000
Fiji	29,000
Jamaica	8,000
Zanzibar	8,000

One-fifth of these emigrants failed to specify their place of birth; of the remainder, 693,000 or 85 per cent. were from Madras, 32,000 from Bengal, 20,000 each from the United Provinces and Bombay, 16,000 from Behar and Orissa, 13,000 from the Punjab, and 8,000 from the Mysore State. The emigrants went as ordinary labourers in sugar, tea, coffee, rubber and other plantations. Those from Bombay and Bengal are mostly employed as lascars, while many from the Punjab are employed in the army or as military police. Those enumerated in Great Britain numbered 4,069,—3,892 males and 177 females. Mr. Gait gives an interesting table showing the occupations of those enumerated in Great Britain. Transport by water accounted for 2,536 persons, of whom 577 were in the Navigation Department, 1,363 in the Engineering Department and 591 were employed as cooks, stewards, &c. General terms which do not indicate a definite occupation account for 964 males and 101 females which, includes 932 male and 28 female students.

Medicine claims 76 persons. Letters, art and sciences find employment for 41 males and 3 females. 34 males and 27 females are returned as "living principally on their income." Domestic service accounts for 42 males and 27 females. Brokerage, commission and export are the occupation of 14, while 34 are engaged in trade of sorts. Hotels, cafés and restaurants employ 12 males and 3 females. Army and public administration claim 15 and 14, respectively. Religion is the occupation of 9 and Law of 37. Instruction is the occupation of 2 males and one female. Other miscellaneous occupations are indicated below:

Pasture and agriculture	1
Mines	1
Textile Industries	2
Wood industries	1
Industries of Dress and Toilet	2
Production and transmission of physical forces ...	7
Industries of Luxury	2
Transport by rail	3
Banks, exchange, insurance	4
Trade in textiles	5
Trade in pottery	1
Trade in food stuffs	4
Trade in furniture	2

To return to the main question of emigration to parts of the British Empire, Mr. Gait's remarks are quoted below.

As already stated the movement to Ceylon is of long standing. Owing to the rapid expansion of tea cultivation, the number of natives of India enumerated in that island increased by 65 per cent, in the decade ending in 1901. Since then there has been a further increase of nearly 10 per cent., chiefly on account of the new rubber plantations. The great majority of these emigrants are from the southern districts of Madras. Mysore sends about 8,000, Travancore 7,000, and Cochin and Bombay 3,000 each. Most of them are temporary emigrants, who return after a time to their homes in Southern India. The total number of Tamils enumerated in Ceylon exceeds a million, but about half of them have been domiciled in the island for many centuries and barely 100,000 are the off spring of recent settlers. The emigration to the Straits Settlements and the Malay States is of quite recent growth, and is due almost entirely to the demand for labour on the rubber plantations. Most of the emigrants are temporary settlers, who return to their homes when they have saved a little money ; and the total number of Indians enumerated there exceeds by only 12 per cent. the number who returned India as their birth place. Almost four-fifths of the total number are males. Here also Madras is the principal source of supply, the Punjab (8,754) being the only other province which sends an appreciable number. In Natal, there has been a great deal of permanent settlement ; and of the total number of Indians enumerated there, nearly half were born in the Colony. Many of them have forgotten their native language and now talk only English. But it is in Mauritius that the process of colonisation has made most headway. The introduction of Indian coolies to work the sugar plantations dates from the emancipation of the slaves, three-quarters of a century ago ; and from that time onwards many of the coolies who have gone there have made the island their permanent home. Though it now contains only 35,000 persons who were born in India, the total number of Indians is 258,000, or about 70 per cent. of the whole population. A large part of the land is now owned by Indians, and they are dominant in commercial, agricultural and domestic callings.

We must reserve Mr. Gait's deeply interesting chapters on religion, age, sex, and marriage for subsequent treatment. In view of the general awakening to the need for the extension of education, it may be useful to state the results of the census of 1911. The broad fact that emerges is that of the male propulation 106 per mille are able to read and write, and of the female only 10; that is, there is only one literate female to every eleven literate males. There are local variations. In Burma, in the whole population, 222 persons per mille are literate, the proportion rising to 314, if we exclude those under 15 years of age. In every thousand persons of each sex, 376 males and 61 females are able to read and write. Of the other main provinces, Bengal and Madras come next with 77 and 75, respectively, of literate persons per mille. Bombay follows closely on their heels, Assam, Behar and Orissa, and the Punjab coming behind at long intervals. At the bottom of the list are the United Provinces and the Central Provinces and Berar with 34 and 33 literate persons per mille respectively. The main factor which has contributed to the growth of education among males is the period that has elapsed since different portions of India came under British influence—*e. g.* Madras, Bengal and Bombay are educationally more advanced than other provinces because the former were the first to come under British influence—and as regards female education, the diffusion of education varies inversely with the prevalence of the purda system. In the West Coast districts of Madras, which are subject to the influence of the matriarchate, there is one literate female to every six males, while in the Presidency as a whole there is only one to every ten. Then there is what may be called the urban factor, which plays a large part in the diffusion of education generally. "The cities are the great centres of social, intellectual and commercial life. They are better provided than the villages with schools, and they contain most of the higher educational institutions which attract large numbers of students from other parts. They also contain the principal law courts and some of them are the headquarters of Local Governments." Taking education by religion, the Parsis show the largest proportion of literates,—711 per mille (or, if persons under 15 years of age are left out of account, 831.) Of the males nearly four-fifths are literate, and of the females nearly two-thirds. The Jains came next with two literates to every five among the Parsis, but while half the Jain male population are literate, only four per cent. of the females are literate. The Buddhists follow closely on the Jains with one person in every four able to read and write. The Christians are almost on a par with the

Buddhists, with the difference, however, that in the case of the former the proportion of literate females is nearly half that of males. The figures for *Indian* Christians have been worked out separately, and it is seen that one Indian Christian in six is able to read and write; for males the proportion is one in four and for females one in ten. Mr. Gait goes on to remark:—

> 'The influence of Christianity on education is strikingly illustrated by the figures for the province of Behar and Orissa, where the proportion of Indian Christians who are literate is 76 per mille, compared with only 5 per mille amongst their animistic congeners. It must be remembered, moreover, that many of the Indian Christians had already passed the school-going age at the time of their conversion; the proportion who are able to read and write must be far higher amongst those who were brought up as Christians.

The rates among Sikhs is one in 10, among males, and one in 70 among females; which is very much also the Hindu ratio, 101 literate males per mille but fewer literate females (8). Mahomedans with only 69 and 4 per mille, respectively, are at the bottom of the list. The number of literates of both sexes has increased during the decade from 15·7 to 18·6 millions, or by 18 per cent—the number of literate males by 15 and that of literate females by 61, per cent. The proportion who are literate per thousand males has risen from 98 to 106 and the corresponding proportion for females from 7 to 10. The figures as to the growth of female literacy are most encouraging—the total number of females over 15 years of age who can read and write is now a million and a quarter compared with less than half a million twenty years ago. In this connection, the progress in some of the Native States has been very remarkable. In Baroda, the number of literate females per mille has risen from 8 to 21, in Travancore from 31 to 50, and in Cochin from 45 to 61.

Taking individual castes, the Brahmin in the South leads the way; but his confrere in Bengal does not compare favourably with the Baidya, Subaranbanik and Agarwal; with the Kayastha, Agarwal and Saiyid in the United Provinces; with the same three communities and the Karan in Behar and Orissa; and with the Khatri, Agarwal and the Arora in the Punjab. As a general rule, the higher castes are at the top of the educational ladder, but the results are apt to be modified according to the occupation of the so-called low castes. The Rajput for instance, shows a smaller proportion of literate persons than others of an inferior caste, whose occupations as traders, writers, &c. impel them to educate themselves. Then, again, low castes in advanced provinces often have a larger proportion of literate persons than high castes in backward ones.

In the whole of India, 1·7 million persons are literate in English. Of every ten thousand persons of each sex, 95 males and 10 females possess this knowledge. Of the major provinces, the knowledge of English is most widespread in Bengal, where about two per cent. of the male population can read and write it. Bombay comes second and then Madras. As compared with the results of the Census of 1901, the total number of English-knowing persons is greater by nearly 50 per cent.

Here we must stop for the present. Need it be said that Mr. Gait's Report fully sustains the reputation he made ten years ago, first as Superintendent of the Provincial Census, Bengal, and subsequently as officiating commissioner of the Indian Census? The easy lightness of literary art which distinguished Mr. Gait's former reports and the *History of Assam* is in evidence in his masterly handling of the stupendus mass of material contained in this Report. It is this which saves so weighty a Report from being heavy. Mr. Gait discusses rival theories and applies them to the interpretation of Indian facts wit h absolute impartiality.

THE NATIONAL WEEK IN INDIA.

By. Mr. SYED HYDER HUSAIN.

THE national week in India, as the Christmas week might well be termed, has come and gone and the numerous political, social, educational, and industrial activities have once again testified to the growing feeling of restlessness amongst the various sections of our people and their anxiety to express their dissatisfaction with the existing order of things, and to clamour for the quickening of the onward march of progress, at a more rapid rate than has been the case so far. Indeed, the closing days of 1913 have shown that certain recent events have so deeply agitated the Indian mind and public opinion has in certain directions so rapidly advanced that even the most cautious amongst us have taken their courage in both their hands and refuse any longer to believe that the task of nation-building in India will take much time or require much spade work, as fondly looked forward to by parties and interests, whose purposes are better served so long as there is dissension amongst the Indians. It is idle to expect that the wave of unrest and dissatisfaction with their present environment that is so powerfully bestirring people all over the world would quietly ignore India.

II.

The Indian National Congress held its 28th annual session, at Karachi, presided over by the Hon. Nawab Syed Mohammad Bahadur of Madras. His presidential address was a lengthy one, surveying almost the entire field of Indian politics and its grave and complicated problems. In his own quiet but forceful way, the last year's President of the Congress referred to the King-Emperor's message when leaving Bombay after the memorable Delhi assemblage and dealt with the welcome Hindu-Mussulman rapprochment as evidenced by the remarkable adoption by the Muslim League of the ideal of self-government within the Empire and the recognition by that body of the needs of concerted action, co-operation and harmonious working as the only way that could ensure future development and progress of the people of this country; the vexed question of the Indians in South Africa; the reform of the reactionary and time-expired India Council in London, the intolerable delay in the extension of local self-government as promised by Lord Morley so far back as 1908, the lamentable slackness in tackling the serious problem of primary and technical education in a manner acceptable to Indian demand and in consonance with progressive civilisation and enlightenment; the problem of land settlement and the blessings that follow in the wake of a prosperous and contented peasantry; the much-discussed question of the adequate employment of Indians in the higher grades of the services; the woeful tale of closing the higher career in the army to our people—the latest fanaticism that our late Viceroy, Lord Minto, felt compelled to mourn publicly in London; and the misfortunes of the Islamic peoples outside India and the rude shock Muslim faith in the essential beneficence of modern civilisation has received in consequence.

The largest number of delegates, who attended the last session, at distant Karachi, appear to have been attracted chiefly on account of the horrors of the unspeakable Bulgarian—I beg Czar Ferdinand's pardon—South African atrocities and this subject attracted the keenest attention and the most serious consideration of the assembled representatives of educated India. The speech of Lala Lajpat Rai over this question was a memorable performance, that is not likely to be forgotten by the hearers on this side of the grave. The progressive party in India is not likely to be reconciled to anything until this wound is healed and their self-respect is thoroughly satisfied. The Imperial Executive have thus been placed in possession of the Indian demand in clear and intelligible language and we hope that sound commonsense and the imperial traditions of the British standard of statesmanship will come to their aid in stimulating their energies to support the just and manly stand that their own well-trusted nominee in India has thought both right and necessary to make. Babu Bhupendra Nath Basu's telling speech on the un-British Press Act and Mr. Jinnah's resolution and speech regarding the much—needed reform in the old-fashioned, out-of-date and extremely illiberal institution of the India Council ought to be noted as the most important features of this year's deliberations, along with the burning topic of the Indian problem in relation to the self-governing colonies in the Empire.

This great national organisation appears to have rather seriously impaired the self-control of even the respectable section of the Anglo-Indian press, as their recent wild criticism coupled with the customary annual denunciation of the Congress glaringly indicates. Perhaps this desperate denunciation has been prompted in consequence of the adoption by the Muslim League of the self-government creed, the larger association of the Muslims with the Karachi Reception Committee and the Congress itself and the practical demonstration of late repeatedly shown by the Muslim section of our countrymen that with the growth of education and public spirit, they are not going to remain inactive in demanding their rights and privileges as citizens and in uniting and co-operating with their fellow-countrymen of other religions in furthering the progress of their common motherland. The Anglo-Indian journalists and publicists, who had so foolishly taken it for granted that Asia was for ever doomed to occupy a position of servility in thought, in spirit, in action and in aspiration, have naturally been overwhelmed with grief and we are quite prepared to condole with them in this hour of their bewilderment and grief. But we must remind them that this growth of public spirit and progressive aspirations amongst the Indians is undoubtedly the proudest achievements of British rule in India.

Some of our disinterested friends in the Anglo-Indian press have displayed their over-anxiety for our interests by declaring that the 'reformed' councils with their practically—though not technically—standing official majorities and one hundred and one specified subjects on which no questions can be asked, no informations requested and no resolutions moved, are the real *National* Senates. Such incoherent talk cannot deceive any Indian to-day. The councils have their own limited use. Nobody denies this. That they may even develop and become in the near future what they ought to be is as equally admitted and hoped for. But why do not these critics with so perfect and well-ordered an organisation as the House of Commons in their own native land, suggest the closing of the thousands of the liberal, conservative, labour, suffragette, socialist, and other organisations? The educated Indians are now sufficiently advanced to understand their own interests better than their self-constituted guardians in the Anglo-Indian press.

III.

Karachi also had invited the Indian Industrial Conference, the Indian Social Conference, the Temperance Conference, as well as the depressed classes mission and their annual sessions were held as usual with equal success. The speech of the Hon. Mr. Lullubhai Samuldas as President of the first named Conference is full of interest and indicates a cautious handling of the complicated series of the grave industrial problems by an experienced business-man, who was fully alive to the great responsibility of his position, in view of the serious situation created in consequence of the rapidly successive failures of so many indigenous banks within so short a time. Apart from the valuable presidential pronouncement over the subject, the

Conference adopted a resolution moved by Mr. D. E. Wacha advocating certain restrictions as to the use of the term bank, as well as the limitation that at least a third of a bank's subscribed capital must be paid up within six months of its registration. Sir Fuzalbhoy Ebrahim's scheme of an All-India Commercial Congress was referred to a specially appointed committee to report as to how the Conference can best co-operate with the proposed Congress in advancing the objects it is intended to promote, namely voicing the interests of commerce and industry throughout the country by bringing about a coalition of all the existing Indian and European Chambers. The other important resolutions adopted by the Conference were (1) on co-operation among the Indian Chambers of Commerce, and (2) encouraging the enlistment of apprentices in factories and mills.

The Industrial Conference also adopted a resolution creating a fund in aid of its aims and we believe the success and continuity of this important institution depends on the existence of an adequate fund at its disposal. The chairman of the Reception Committee of this conference was Rai Bahadur Hiranand Khemsing of Hyderabad, who in his opening address gave an interesting account of the present industrial position of Sind and indicated the needs of that important province. His concluding sentences deserve to be prominently quoted here. He said:—" Sind will in the meantime be watching anxiously the growth of industries in the other parts of India, which without the support of protection, can only lead a struggling existence. Destiny, however, is shaping our ends and if the British South Africans are permitted to protect their labour and commerce by stringent immigration laws, the industries of India can with greater justice demand their protection against the heavy odds, which the free trade of England has thrown in their way." Who in India can differ from this bold and telling plea for the protection of Indian industry and the safe-guarding of India's honour and self-respect ? We daresay the future problem of problems on which the public opinion of India is bound to exert its powerful influence, would be the adoption of this protection as a means of fiscal salvation as well as a weapon of tremendous injury to those, who have so long perpetrated a terrible wrong against India's sons and daughters abroad. No amount of soft preaching and free trade sophistries or siren appeal to India's good sense would, in future, mislead anybody to consent to perpetrate a distinct injury on his own people and that for the sake of advancing the material welfare of others who have proved to be so unfriendly to Indian interests.

IV.

At the 26th session of the Indian Social Conference, Sir Narayan Chandavakar, the general secretary, opened the session with an interesting address and said that the two absorbing topics of the day were the Swadeshi bank failures and the sufferings of Indians in South Africa. Referring to the former, he said that men who started those banks, became Napoleons of commerce soon. They soon became rich with others' money. Unfortunately they were not, at least in Bombay, men of character. Cleverness passed for character. The result was the untold misery to thousands and the setting back of the commercial evolution of the country for fifty years. Regarding the social aspect of the South African problem, which was a race as well as a food problem, he pointed out that the social reform which led Indians to go there was also inspiring people in India with social progress. The president, Rao Bahadur Dewan Chandanmal, said that the social reform movement was part of a world-wide reform movement in political, social and religious matters, and bore testimony to the fact that "on all sides, among all classes, the spirit of the age is percolating through all the strata of Indian social life and a universal cry for reform has been raised. The situation before us is most hopeful and the psychological moment in the history of social reform has arrived."

The first resolution adopted was about the need for organised work all over the country and the secretaries of the Conference were empowered to draft and widely circularise the scheme. The next resolution urged the further expansion of elementary as well as higher education among women. Another resolution was moved by Babu Bhupendranath Basu on the fusion of the castes among the Hindus and Government was requested to validate the marriages between the different castes by means of legislation. The Conference urged the elevation of the depressed classes, the raising of the marriagable age of boys to twenty-five and of girls to sixteen and the condemnation of unequal marriages. It also condemned restrictions on foreign travel, the system of polygamy, the practice of the *nautch*, intemperance and extravagant marriage expenditure and dowries. While recognising the need for the protection of minor girls, it expressed its thanks to the Government of India for introducing a measure for the better protection of minor girls and suggested certain alterations in the Bill, amongst which may be mentioned the recommendations for (1) adding a new clause making the dedication of girls a criminal act punishable by law and (2) raising the age of consent from 12 to 16 years, as against all persons except husbands.

Professor Shahani of the Sind College, who welcomed the delegates to the Temperence Conference, gave a short account of the situation in Sind as regards temperence. The poorer classes are taking more and more to drink so also the educated classes. The principle of local option is hardly emphasised. The temperance societies in Sind are practically dormant now. The press and platform work is poor, the eminent men are seldom total abstainers and the public attitude is one of apathy. The Hon. Mr. Sheshagiri Aiyar of Madras was elected President and in his learned address, drew attention to the enormous growth of the excise revenue, the total estimate of which for the coming year would be about a thousand lakhs of rupees. In his speech, the President mentioned the further directions in which the Government ought to assist the people and said that a restriction on the number of licenses and the quantity to be sold on the occasions of fairs and festivals was necessary; the principle of local option should not be withheld from the people any longer; the regulation of the hours of opening and closing of shops ought to be more restrictive; the location of the shops must be far away from the thoroughfares and the frequented places; the sale of drinks to women and minors should be prohibited; and the separation of the revenue from the licensing authority and the fixing of the maximum quantity to be sold in a day must soon be brought about.

Among the other activities in the national week that Karachi witnessed may be mentioned the (1) All-India Thiestic Conference, which held its session under the presidency of the Rev. Mr. J. T. Sunderland, who delivered an instructive address on human brotherhood, (2) the annual session of the All-India Sudhi (purification) Conference, of which Sir Narayan Chandavakar was the President and which appointed an influential committee to submit a memorial to the Viceroy, praying for separate pecuniary allotment for the encouragement and the diffusion of free primary education of the depressed classes; (3) a public meeting of the Depressed Classes Mission, presided over by Lala Lajpat Rai and addressed by Sir Narayan Chandavakar, Mr. G. K. Deodhar and Dr. Sunderland of America; and (4) a large gathering of the Karachi citizens to hear a detailed account of the South African Indian trouble, which was addressed by Lala Lajpat Rai, whose appeal for funds promptly brought rupees five thousand then and there. We are grateful to our Karachi friends for the trouble they took and the pecuniary burden they so cheerfully bore in making the great national movements a success.

V

From Karachi we must now turn our attention to the activities that Agra witnessed in that great national week. The 27th session of the Mohamedan Educational Conference, led everybody to forget the poor attendance and the sad proceedings of the United Provinces' Muslim League that had chilled enthusiasm at the very commencement. The presidential address of Mr. Justice Shah Din was an admirable performance, full of sound and practical advice, and ought to be carefully read by our countrymen. Mr. Shah Din does not, it is to be noted, believe in the utility of special educational institutions for the Moslems and he prominently expressed his reasons in the presidential address he delivered as follows: "It seems to me that in order to take their full share in the organic evolution of modern India, the younger generations of Mussalmans must keep in close touch with those of the other leading communities and that object is best achieved in the mixed schools and colleges of the country." This is not the latest opinion of his, for so far back as 1893 he had, in a paper he read before this very body said: "The modern tendency of setting up household gods, so to speak, in the shape of denominational schools is not without its evil consequences to the different races in India. Already the Hindus and Mohamedans stand apart with the impassable stream of antagonistic religious and social opinions running between them, across which it is becoming more and more difficult for them every day to shake hands with even a show of cordiality. Is it then really to our common advantage that we should laboriously try to add to this distance of feeling by starting separate educational institutions, where the Hindus may learn to be more exclusively Hindu, and the Mussalmans more rigidly, and it may be more fanatically, Muslim?" The resolutions passed at the Conference covered a large and useful ground, the most notable being that on the extension of primary education, and in speaking to which Major Syed Hasan Bilgrami wholly supported the lines laid down by Mr. Gokhale in his Elementary Education Bill, which the Government of India with all their solicitude for enlightening the people could not see their way to accept. The subject, however, is one of perennial interest and is bound to be heard of from time to time till the extension of free and compulsory elementary education is an accomplished fact.

VI.

The next item of interesting business transacted at Agra was the annual session of the All-India Muslim League, presided over by Sir Ibrahim Rahmattullah of Bombay. As the proceedings of the League this year possess an unique importance in more than one respect, it seems necessary to deal with some important aspects of it. "I think," said the President, "we should not be true to our Motherland if we did not strive to attain a high standard of progress on democratic lines. I am one of those dreamers who firmly believe that given a sufficiently long spell of British rule in India, we are bound to become united as a nation in the real sense of the term. When that time arrives, as it is sure to do, we shall have qualified to rule the country ourselves and self-government will be absolutely assured to us. * *I have called myself a dreamer and you are welcome to regard me as such, but this I will tell you that I have profound faith in the realisation of my dream and it depends upon you to exert yourselves to fulfil the destiny which is inevitably yours." It may be noted that Sir Ibrahim declared that the Congress ideal of self-government has the advantage of being clear and definite, while the League ideal appears to him to be vague and indefinite. Sir Ibrahim further impressed on the audience that "no form of self-government is possible in India unless the two principal communities are closely and conscientiously united. I hold that the policy which should guide us should be that of the younger brother in a family towards his guardian and towards his elder brother. While fully maintaining his individuality and remaining keenly alive to his own needs and requirements, he should extend to his guardian his respectful homage and to his elder brother his brotherly affection and sincere regard." On the question of prestige, Sir Ibrahim reminded the hearers of what Mr. Montague had said in the House of Commons about "*the great deal of nonsense talked still about prestige*" and exposed its true worth by referring to the arrogance when people were so keenly solicitous of this blessed theory as to feel that official prestige in India would be shaken by the public dancing of Miss Maud Allan. He pointedly referred to the necessity of impressing upon all the young men who choose to enter the Indian Civil Service that they come out to this great country not to *rule* but to *serve*. Referring to the Cawnpore mosque affair and comparing it with the Dublin riot, Sir Ibrahim made out a strong case for the Government of India to lay down as a standing order that an independent commission of enquiry, on which non-official Indian element shall be amply represented, shall be invariably appointed to ascertain the circumstances under which the order to fire on an unarmed mob was given. It is indeed necessary to provide this sort of wholesome restraint upon the officials charged by law with the great responsibility of taking life and Sir Ibrahim is entitled to the thanks of the country for having prominently drawn attention to this need.

Sir Ibrahim's treatment of some of the crucial questions of the day is so refreshing that one is tempted even at the risk of being charged with sectarian partiality—an accusation the writer has a Nationalist dreads as fearfully as some gallant members of the ruling race dreaded the very mention of Bande Mataram some years ago—to quote them for the benefit of his readers as briefly as possible. Sir Ibrahim refers to the separation of the judicial and executive functions and the memorable incident that every Indian member of the Viceroy's Legislative Council, whether elected or nominated, voted in favour of the separation. He rightly in the words of his Majesty the King-Emperor calls the elected members of the Council as "the chosen representatives of the people of India" and draws attention to the "constitutional question of far-reaching importance" that is raised by the utter disregard shown by the Government to the demand of such "chosen representatives of the people of India." Such is the council, which is supposed to be the only real *National* council of India and verily it is a cry in the wilderness of our chosen representatives in the council chamber. His treatment of the South African question is also pregnant with meaning and deserves to be read again and again by every political thinker and worker in the cause of India's ultimate salvation. Referring to the thrifty habits and simple living of the Indians in South Africa, which is regarded as their unpardonable crime, he gravely says that the "doctrine of the survival of the fittest does not presumably apply to South Africa" and reminds us that "when Indians demand the protection of their economic and industrial interests, the same school which is preaching economic considerations in British colonies, trot out the principle of the survival of the fittest!" In short; "they want to have it both ways." Indeed, his entire address easily beats the speeches of even the boldest of our constitutional speakers in the direction of straight talk, bold and clear thinking and—and that without having recourse to the usual expediency of making many mental reservations. Indeed, no honest constitutional worker and thinker need do so, barring of course the Indian section of the press and the journalists in this country, who stand absolved from all moral obligations so long as they have to work under the Press Act of 1910.

It is a pity that Sir Ibrahim's pronouncement regarding the Balkan war, England's foreign policy, the peace of London, the position of Indians in the Empire, the Press Act, Muslim ideals, his own political faith and such other subjects can not be dealt with for want of space. However, the League's proceedings in all matters of national concern are exactly identical in words, in spirit and in sincerely demanding reforms in the various directions of the administration as those of the Congress. It is interesting to notice that the resolution regarding separate representation on the district and the municipal boards was really earnestly sought to be postponed for a year to enable the two communities to arrive at a friendly solution of the question. An amendment postponing consideration of the resolution was moved by Mr. Mohamed Ali, seconded by Mr. Jinnah and supported by His Highness the Agha Khan, Mr. Mazharul Haque and others. Though this was lost, because the votes for the original resolution were 89 and those for the amendment 40, it is greatly comforting to note that the brilliant minority consisted of all that is wise, intellectual and patriotic among the Muslims assembled in the League. The conservatism and ignorance of the rank and file may well be overlooked, considering that the weight of commonsense, reason and experience is on the right side. There is one other item in the proceedings of the League to which particular attention may with advantage be drawn and it is the resolution of the League for creating a *national fund* of five lakhs of rupees with the object of carrying on the work of the League. This is indeed what the various political parties in England do and without a full war chest the entire political machinery of the parties in England would come to an abrupt destruction. It is a wholesome departure the League has inaugurated in this country and its success in this respect is bound to greatly stimulate the other political organisations in the country.

THE OPEN FORUM : CRITICISMS, DISCUSSIONS AND COMMENTS.

USURY IN DARJEELING. By "A RESIDENT."

USURY is one of the principal evils from which all communities suffer more or less and it has been lately very ably discussed in the *Hindustan Review* but it is our object to-day to deal with usury, as it affects the hillmen of the Darjeeling district. The principle of borrowing and lending cannot be questioned. It is at all places and all times. But borrowing and lending, when there is an element of dishonesty in it, is a positive evil.

The natives of the Darjeeling district are a notoriously improvident people,. and the usurer, about always the ubiquitous Marwari (the Jew of India) is the resort of the man who is badly in need of money and has hardly an option in the matter The more urgent the demand, the more stringent are the terms of the usurer. The usurer who knows human nature in general and the nature of the simple easy-going hillman in particular very well, takes advantage of the same and according to the urgency of the case dictates his terms. He seems even to go to the extent of administering liquor—the hillmen are notoriously addicted to drunkenness—to the intending debtor, to get some unconscionable advantage from him while the latter is robbed of his sense, partially or wholly, under the influence of drinks.

The borrower is ruined by creditors who impose interest at exhorbitant rates—sometimes 75 per cent. per annum and this not only on cash advances but on value of goods and everyday necessaries supplied on credit, knowing well that the poor borrower would not be able to pay.

The money lenders generally enter into partnership and carry on their trade. They are bankers and traders combined. They deal in articles of everyday necessity and lend money out at the same time.

The leading features of usury as practised by such money lenders may be thus summarised:

(1) Promissory notes, chittas, bonds are obtained for amounts in excess of the amounts actually advanced.

(2) In pro-notes, chittas, bonds the money would be represented as being paid in cash although in reality it may only represent the prices of goods supplied.

(3) Interest is charged alike on cash and values of goods supplied, and an initial payment may be taken in advance, that is before it falls due.

(4) Prices of goods are put down not as the result of arrangements between the parties but at the will of the traders.

(5) The rate of interest depends entirely on the will of the Mahajan. Generally it ranges between 37½ and 75 per cent. on unsecured moneys, and it never comes down below 12 per cent. even on the best security furnished.

(6) The money lenders would not demand the interest in time, but would allow the interest to accumulate to a large sum, often exceeding the principal.

(7) Receipts are more often than not, not given to debtors for payments made.

(8) Debtors being unable to pay principal plus accumulated interest, law cases—often *ex-parte*—follow, which mean downright ruin to them.

(9) The exercise of what in legal phraseology is called "undue influence" by creditors over debtors.

In our next article on the subject, we shall attempt a discussion of "undue influence" and of the ways and means of remedying a great evil, to the relief of the poor people of the district.

BENGAL AND POLITICAL AGITATION.

We have read much of late of the "Indian peril" and of the views of the *Times* and of its expert correspondent thereanent, and as India no longer boasts a Secretary of State who can be relied on periodically to thrill the Home public with visions of the various dangers that philosophic statesmanship alone can successfully combat, it is inevitable perhaps that the role of dismal preacher should be occasionally assumed by lesser mortals. A performance that has elicited so much admiration and applause in the past might well seem worth repeating, even if the new performer cannot pretend to all the gifts or reputation of his distinguished predecessor. We have had the performance repeated anyway and the result, so far as India is concerned, is to leave the audience cold. In the series of four articles published there is not apparently a single redeeming thought nor even any endeavour made to be original. The same things have been said before and in a far more impressive manner than in the *Times'* latest effusions. There is not even the excuse that the occasion particularly demanded this sudden excursion into Indian politics. Far more interesting and far more instructive than these lachrymose warnings as to the perils confronting British administration in India is the statement of what may be called the other side of the case by Sir Protul Chundra Chatterji in the pages of the *Hindustan Review*. As a Bengali himself, who has lived most of his life outside Bengal and has been forced, owing the exigencies of his position as a Judge of the Punjab Chief Court, to abstain during the greater part of his career from the politics so dear to the hearts of his fellow countrymen, he is able to take a dispassionate view of the effects of Bengali propaganda on the progress of the province and India generally. He, too, surveys the scene and finds the prospect anything but pleasant to contemplate. Time was when the Bengalis were much in favour both with official and non-official Anglo-India; they "were regarded as the counsellors of the British by the people of Upper India. This reputation was still lingering when I came to the Punjab in 1870." But the Bengalis took too enthusiastically to politics and everything was changed; from being the best liked they became the most disliked of all Indian races. There is more than a touch of exaggeration in the gloomy picture Sir Protul paints, but that he has justification, for the indictment he makes against the Bengali agitator no one can deny. He goes on to argue with no little warmth that the losing by India of many of its former privileges has been due wholly and solely to the action of these agitators; and at a time when Bengal is busy preparing for the Viceregal Council a set attack upon certain so-called repressive enactments, the deliberate opinion of this son of Bengal as to the necessity of those measures is well worth bearing in mind. To the same cause Sir Protul ascribes not only the change of capitals which has brought loss of prestige to Bengal but the special political privileges granted to the Mahomedan community. Both these consequences as a Bengali and as a Hindu Sir Protul naturally deplores, nor can he in the course of his review of the Bengali leaders' conduct of their campaign discover any indication of "anxious consideration of the difficult problems that beset the path of most political movements or the careful laying of plans to meet the difficulties that have to be overcome in order to attain success." Instead he can only point to that very sinister feature of Bengali unrest, the summoning of schoolboys and College students to take a prominent part in political agitation. The moral of the story to Sir Protul at least is clear, whether his countrymen in Bengal will ever come to see things with his eyes is, of course, another matter.—The *Pioneer*.

Sometimes a Bengali will rise and castigate his own people and in cases where he is informed by real earnestness the castigation takes a form so severe that critics of other nations would hesitate to employ it, for fear of being charged with extravagance and falsehood. There is Sir Protul Chunder Chatterjee, for instance, who adorned the bench of the Punjab Chief Court for so long a time, and who is now spending his declining years in attempting to awake his countrymen to a sense of their own failings. He has in the current issue of the *Hindustan Review* an article on "Bengal and Political Agitation" which deserves the earnest consideration of every Bengali. It is not that what the writer has to say is entirely new. Much of what we read we have read before but the matter is placed and illustrated with quite unusual force. Inded, where the ex-Judge is concerned with certain of the habits of the mass of the peasantry, he indulges in a kind of plain speaking which may seem shocking to those accustomed to the covert way in which British people refer to unhygienic habits. Sir Protul Chunder Chatterjee has two points to make. In the first place he dwells on the fact that the political organisation, of which Bengal is so proud, so far from doing any good has done a great deal of harm to the Province. But this is by no means all. According to Sir Protul the Capital was removed to Delhi to punish Bengal for the part it was taking in politics. It is true that the Partition was revoked at the same time but the writer points out that the change was made in a manner which really meant that Bengal gained nothing. She was given back Eastern Bengal, but lost Behar and Orissa, provinces connected to her by many ties historic and traditional. Again, lest it should be said that the Minto Reform Scheme was a triumph for Bengali-Hindu agitation, Sir Protul points out that the provision for a special Mahomedan electorate effectively prevents the scheme from being considered a real step towards self-government. All that political agitation has done for the Bengalis is to make them "the most hated and despised of the Indian races." And while the fanatical devotion of the higher classes in Bengal to politics has only resulted in these classes losing political rights, the social and economic condition of the people, whom the politicians profess to serve, are neglected. How, enquires Sir Protul can a Hindu demand equal rights with Englishmen when he consigns a fourth or a fifth of his co-religionists to a fate worse than that of helots? After the asperities of the caste system have been smoothed down it will be time enough to take up the pursuit of political rights. Again, take the neglect to abolish the injurious customs which are sapping the vitality of the race., Sir Protul Chunder Chatterjee enters into details of mofussil life in Bengal which we cannot print here, but which, if correct, explain much better than theories of the *Amrita Bazar Patrika*, why the life of the race is short, and why disease known as epidemic elsewhere is endemic in Bengal. Present generations have allowed the Marwari to monopolise commerce and all the ancient industries to die. The Swadeshi revival was a flash in the pan. There was nothing behind it but emotion and racial bitterness. However, Sir Protul Chunder Chatterjee does not close on a note of despair. He thinks that Bengalis have the ability to set their house in order and once injurious social customs are put away, they will find the path to prosperity. - *The Englishman*.

We must confess we do not see eye to eye with Sir Protul Chandra Chatterjee, in all that he says about the Bengalis and politics in his article in the *Hindustan Review*. We are afraid Sir Protul has in many places mixed up issues and possibly on account of the distance between Calcutta and the Punjab failed to see things in their true perspective. We shall not wonder, therefore, if his remarks are labelled as "Jeremiads" by his countrymen and receive no hearing at all. Political agitation, on which he is so hard, is not confined to Bengal alone and is as much in evidence in the other advanced provinces as in this and as a matter of fact, the Congress, where all the agitations of the country are focussed, was born in Bombay under the fostering care of an Englishman. And this Congress again is the outcome of English education which, as Macaulay, in his well-known despatch introducting English education in India, foresaw, has bred aspirations and stimulated its products to claim equal privileges with the ruling race. In fact, Macaulay thought it would be a proud day if it came and if Macaulay was living to-day he would certainly have been the first to controvert Sir Protul's views. If, therefore, Bengal has readily caught the shibboleths of politics from home, she is not to blame so much as the education she has got. And if this education has made the educated Bengali somewhat self-conscious and possibly therefore despised by a certain section of Anglo-Indians, there is indeed no help and we must take things as they are. It is a question of reciprocity, we suppose,—hauteur on the one hand and uppishness on the other. Besides the idea is as old as the eighties and the hatred, to which Sir Protul refers, we think, reached its high-water mark during the Ilbert Bill controversy which, like the partition, owed its birth to a Viceregal measure. And if one agitation has led to another accompanied by an increasing amount of bitterness, the explanation is to be found in something else. If Sir Protul has been reading the signs of the times aright, he will find that the Mahomedans are falling into line with the Hindus and possibly the day will soon come when the "favourite" wife will be the discarded one. We forget that the minds of men are widened with the process of the suns. The cry to-day is for technical education and Sir Protul is anxious that his countrymen should rescue the trade of the country from the hands of Marwaris and European traders. That they have lost the trade is to be regretted. Obviously, the same literary education, which, as here and elsewhere, generates a plebeian hatred for the till and the counter, is responsible for this. Given the necessary facilities, the Bengali is capable of turning out merchant princes like Durga Charan Law, Turruck Sircar and Sir R. N. Mookerjee and as we have often said it is lack of opportunities that has made the Bengali a poor trader. Technical education in itself is not the desired panacea. It will possibly deflect superfluous energy into a different channel but unless the channel be a fructifying one, the same discontent will arise, and the first class Chemistryman, when he finds that the appointment after his heart has eluded his grasp, may very naturally turn his attention to finding out the various uses of Picric Acid. So here again an economic question may eventually be an acute political problem. We agree with Sir Protul that the political dacoit is a disgrace to the community from which he is being recruited but Sir William Duke will tell him, as he told Mr. Surendra Nath Banerjea the other day, that the "bhadralog" marauder is not the absorbing personality in Bengal that he is painted to be. He is a mushroom growth due also to economic causes. As to malaria etc., attention is just being given to sanitation in Bengal and reform in domestic hygiene and things of that sort, as Sir Protul, properly observes, must come from within. In any case Sir Protul's is an interesting paper and raises issues which deserve careful consideration. –*The Indian Daily News.*

We have read with astonishment the extracts which the *Englishman* has unearthed from the pages of the *Hindustan Review* as being those from an article written by Sir Protul Chunder Chatterji, late Judge of the Punjab Chief Court. We rubbed our eyes; we could scarcely believe the evidence of our senses. But there was was no disputing the fact that Sir Protul Chunder Chatterjee had written the article from which the extracts were made. What a weapon in the hands of the *Englishman*—what rejoicing in the camp of our enemies. "Tell it not in Gath; proclaim it not in the streets Askelon, for the Philistines will rejoice." The whole article is a denunciation of political agitation ; the agitators, in the opinion of Sir Pratul Chunder Chatterjee, are a pestilential brood, and the sooner Bengal and India get rid of them, the better for the country. We fear it is a little too late in the day to denounce political agitation. The public will listen with respect to Sir Pratul Chunder's views on any point of law ; but when he seeks to pose as the political *guru* of his people, pointing out the way to salvation, they will turn away from him with averted faces. The ex-Judge tells us that political agitation has led to the abolition of the freedom of the Press. The soundness of this position we shall presently examine ; but we may say that it stands self-condemned. Sir Pratul Chunder justifies the Press Act and the abolition of the freedom of the Press on the ground that it was meant to suppress underground propaganda. No statement could be more illogical on the face of it. The newspaper Press has nothing to do with underground propaganda. Its writings are public property, open to all and read by all. How by muzzling the Press, the vile teachings of a secret propaganda can be suppressed is one of those mysteries which only an ex-Judge from the Punjab can solve. The Press has been muzzled, but the secret leaflets continue and are scattered broadcast over the country. The secret propaganda has not been suppressed by the Press Act. The one justification which Sir Pratul Chunder urges therefore fails. But while he denounces political agitation, has he cared to look at the other side of the shield ? As one bred in the traditions of the judicial bench he ought to have done so before he pronounced judgment. Does he know that it was political agitation that brought about the repeal of the Vernacular Press Act, the withdrawal of the Jury notification and the wider employment of the people in the higher ranks of the Public Service ? It is indeed doubtful whether Sir Protul would have been made Judge of the Punjab Chief Court, but for the agitators. Is it not the case that the constant pressure of "the political agitators" has changed the entire official outlook and has secured that growing deference to Indian public opinion which is one of the most hopeful signs of the times ? Sir Protul Chunder condemns political agitation. Is he blind to what is transpiring in South Africa, and to the steady triumph of Indian public opinion in the counsels of the Empire ? The *Englishman* himself is forced to admit that Indian public opinion has now become a factor in the foreign politics of the British Empire. Is not this the work of the agitators in whom Sir Protul sees nothing good ? Even the reformed councils do not commend themselves to his approbation. For there is "the Mahomedan electorate which prevents the reform from being real considered as a step towards self-government." How, if in other respects the scheme was a step towards self-government, it ceased to be so by reason of the Mahomedan electorate is what we fail to understand. The Mahomedan electorate may give a preponderance to the Mahomedan community—it may create an undesirable line of cleavage—but the scheme, however imperfect represents the beginnings of self-government. We are told "all that political agitation has done for the Bengalees is to make them the most hated and despised of the Indian races. They are excluded from all offices of trust and honour out of their own country, though there are some notable exceptions." We should like to know by whom are the Bengalees despised ? Not indeed by our countrymen in other parts of India. They are honoured and respected by them. We know something of the feeling towards the Bengalees outside Bengal, and we totally dissent from Sir Protul

Chauder's views. As regards subordinate appointments outside Bengal, they were indeed at one time the monopoly of the Bengalees. But our countrymen in other parts of India are getting educated and are rapidly coming into line with the Bengalees. Surely in their own Provinces the public appointments must be theirs, unless where the Bengalees are domiciled. We confess we have read with pain and astonishment Sir Protul's effusions. That will be the sense of his educated countrymen who will not admire or thank him for his article.

It never occurs to this class of writers that every question touching our life intimately in the end resolves itself into a political question. Every reform waits upon the political reform. The *Indian Daily News*—which also does not see eye to eye with Sir Protul in his condemnation of the Bengalees and their politics rightly points out that the economic question eventually turns into an acute—political consideration. Few people care to qualify in science and technical knowledge if they are not sure from beforehand that they have an opening for them either in state patronage or the enterprising spirit of their own countrymen. And neither capital will flow nor the requisite skill be forthcoming unless a people develop a certain amount of self-consciousness. And self-consciousness can not be achieved without a constant stimulation of corporate activity, which again is most easily and effectively done by teaching people to stand up for their rights and privileges—call it political agitation or what you will. It is not self-interest but social instinct which according to well-known sociologists has built up even the present material civilization. And our social instinct is readily moved under the inspiration of the prospect of national greatness. Man will never put forth his many-sided energies unless the cause be greats and adequate. However much politics may be decried it is the centre of gravity of the whole system of social activity.—The *Bengalee.*

It is singular that at a time when the political status of Indians in South Africa and Canada is held in question and their elementary rights denied, we are told at home that we are overdoing political discussion in India. Sir P. C. Chatterjee has contributed an article on "Bengal and Political Agitation" to the December number of the *Hindustan Review* in which he advises the people to devote their energies to social and commercial matter instead of political studies and discussions. He thinks that too much attention is now paid to political agitation with unfortunate results while important social and economic problems are neglected with equally unfortunate effects, at any rate, in Bengal. He, therefore, asks for a more moderate and proportional distribution of the energies of the educated classes so as to bring about the greatest benefit to the people; and he believes that at present the one sided activity has produced nothing but evil and suffering.

Sir P. C. Chatterjee's article will, we think, attract considerable attention and invite criticism both in Bengal and elsewhere among Indians and Anglo-Indians. He has expressed certain striking opinions which will be challenged by some though there are other opinions of his which will be heartily approved. Above all his article will set people thinking whether after all a change is not necessary in the political and other activities of the people and whether the social and economic imperfections of the people do not deserve greater attention. So far as Bengal is concerned Sir P. C. Chatterjee has discussed the question fully and pointed out how the people are suffering and why. But his remarks apply in a general way to other provinces as well. The most forcible point in his article is the disproportionate attention paid to politics, so called, and the comparative neglect of other necessary activities. The writer does not admit that too much has been effected in the political line. On the other hand, he deplores that much of the political agitation has been barren of good results and in a way wasted. He does not even admit the good of the Council reforms and regards the pleadings of men like Mr. Gokhale as "voices crying in the wilderness." He does not say why the present efforts have failed. But it is implied that it is because of our one-sided activity and neglect of social and economic development of the country. The learned writer does not, indeed, say that the social and economic well-being of the people is easier to bring about. But adequate attention is not paid to these questions and consequently our efforts have failed.

There are two important consequences in Bengal which Sir P. C. Chatterjee thinks, unmistakably prove the excessive attention paid to political agitation. One is the deplorable effect of the anarchist movement and the other is the disfavour to which the Bengalees have fallen in the public service. Both these he thinks, are the direct consequences of political agitation. "When the Indian unrest was being put down by repressive measures," he writes, "and Punjab malcontents collapsed at the first mention of them, Bengal showed more stubbornness and got much credit from extremists in other parts of India for her pluck. This reputation of her people still persists among them." He alludes to the recent bombs and the dacoities which have earned a bad name to Bengal. It is doubtful whether the writer thinks, that these evil effects are due to "political agitation," and if political agitation were ceased to morrow whether it will rid Bengal of anarchism and dacoits. Sir Protul Chander seems inclined to satisfy the Anglo-Indian view when he advises the people to withdraw from political agitation At one time the Bengalees were much in favour of the Anglo-Indian. They were regarded as "Counsellors of the British." "Bengal had a maternal hand in introducing English rule in India." But when the Bengalees claimed equality with the ruling race, they came to be shunned. In another page Sir P. C. Chatterjee asks bitterly: "How can a Hindu demand equal rights with Englishmen when he consigns a fourth or fifth of his co-religionists to a fate worse than that of helots?" Thus in certain arguments of his he entirely supports the anti-Indian view in his anxiety to show up the exaggerated defects of the people. What we cannot understand is why he blames the educated people for the presence of the depressed classes in India. Did the educated Hindus create them?

Equally unconvincing and obscure is the strtament that "as a result of political agitation not in Bengal alone but all over India many valuable privileges granted to the Indian people by former rulers have been lost." He refers to the Press Act and the restricted freedom of speech. He also bitterly laments over the "degradation of Calcutta" by the removal of the Imperial Capital to Delhi—"the grave of dynasties." He says that the change of capital is due to political agitation in Bengal and is "tantamount to a sort of punishment for her being a thorn in the side of Government ever since the Partition."

There is no doubt that Sir P. C. Chatterjee has given the present generation the best of his matured opinions and advice. Twenty-five or thirty years ago people might have accepted these opinions as at least prudent; but we are afraid modern men are more venturesome and ambitious. They are decidedly less modest. It is difficult to believe that after all the best minds of Bengal, and that is to say of all India, have been wrong-headed in carrying on the so-called political agitation in undesirable directions. All the "agitation" consists in giving expression to the cultured Indian views on Government measures and policies and in asking for certain administrative and political reforms. All activity centres round the National

Congress and its branch associations. The writer himself regards this is a "big *tamasha*, causing unnecessary waste of money." How such agitation, having no more effect than to amuse superior intellects, can have become an engine of evil to the people it is difficult to believe. As compared with other people in the world Indians are said to be utterly weak in their methods of agitation. Their passivity and inattention has become proverbial. Doubtless, as compared with their attention to social and economic development, even this little may appear as excessive. But the remedy hardly lies in the direction of ceasing even the *tamasha* activity and utilising the same in digging wells and hunting down malaria pests. If anything the political agitation should be made more useful and more effective. At the same time the social and economic activities should also be increased. Adequate attention is not paid in Bengal to commercial and industrial pursuits, as compared with other provinces. Sir Protul condemns the " national craze for service." Opinions, of course differ as to the wisdom of such a course. The history of the progress of nations is by no means one of such unruffled nature as Sir. P. C. Chatterjee would wish. Nor are we justified in taking so pessimistic a view about Bengal politics or Indian politics. Mistakes may occur, our efforts may not all be well-directed and proportionately distributed in all directions. It is here that the present article is useful. Without condemning all that was done in the past, we can constantly learn by experience and improve our course of action and be more vigilant and practical and sound.

We notice that Sir Protul Chandra Chatterji's article is attracting great attention in the Anglo-Indian Press. The *Pioneer* in a lengthy note praises the author and regards the article as "far more interesting and far more instructive" than the lachrymose warnings in the columns of the *Times* " as to the perils confronting the British administration." But its estimate of the author's qualification for judging modern Bengal is somewhat singular. Whether the *Pioneer* is prepared to apply this test of one's ability to take a dispassionate view of a public policy on every case it is difficult to say. But it seems ridiculous on the face of it to contend that an Irishman like Sir Louis Dane who was similarly constrained to abstain from home politics during the best part of his life should be deemed a competent authority to advise Mr. Redmond and Mr. Delvin to retire from the Home Rule struggle. Sir P. C. Chatterji is no more qualified to advise Bengalees to abandon politics than Sir Louis Dane is to advise Irish Home Rulers to abandon the national propaganda.—The *Tribune.*

Sir Protul Chandra Chatterjee, has contributed an article to the December number of the *Hindustan Review* which has caused bewilderment among a section of the Indian press and rejoicing in the camp of our enemies. It is not and cannot be pretended by either that there is anything in the article which is startlingly new. But in both cases, as is perhaps natural, what seems to lend its importance to the article is not the written word, but the man behind it. For our part, we should have gladly ignored the one and continued to admire the other—as, indeed, we must continue to do, not only because of the distinguished services rendered by the writer and his transparent sincerity and honesty of purpose, but because we know and feel that a man is always so much more than his words—had not the wide attention which the article has attracted made it necessary for us to say a few words in regard to it. In doing so, we shall try as far as possible to isolate the article from its author and to judge of the views expressed in it on their own merits.

What strikes one at the outset in the article is the artlessness with which the writer says whatever the man of the world feels and in the manner that he feels it. There is no attempt at hiding the true nature of the aspirations of which the article makes itself the vehicle under a mass of high-sounding platitudes. It says plainly what those in whose supposed interest and on whose behalf it is written want and what they do not want. They want to live healthily and peacefully to thrive industrially, to be in the good books of the Anglo-Indian official, to be employed in the public service ; they do not want Parliamentary government, representative institutions, the ballot box. The writer's view of political agitation is based essentially upon his belief that political agitation, especially as it has been conducted in Bengal, has made the country a loser in respect of many of the things that he wants. It has diverted attention from the real needs of the country and has thus led to the neglect of sanitation and of the industries ; it has made the educated classes generally and the Bengali in particular the eyesore of Anglo-Indian officials ; it has led to the ostrac of Bengalis from offices of trust and responsibility outside their province.

Our first criticism is that writer does not prove that political agitation is responsible for any of the effects he lores. It was not due to political agitation but to unfair competition with outsi ndustries and certain other causes of which the less said the better that the manufactu of the country came to the position they now occupy. The neglect of hygienic r and the insanitary conditions that prevail have their roots in ignorance, in pover in the decadence of old ideas and old village organisations, and for none of these the olitical agitator can be held responsible. The fact that the educated Indian and, particular, the educated Bengali is in the bad books of Anglo-Indian officialdom is due not to political agitation, but to the natural desire for equality in the educated community fostered by English education itself, by contact with the West and the forces set in motion by British rule. The old days when the Anglo-Indian official used to pat on the back and take a paternal interest in his Indian subordinates, more out of pity than out of any genuine friendly feeling, were minated not by political agitation, but by the increasing rigours of competition ween the Indian and the European. The Bengalis are ostracised from offices of tr and responsibility in provinces outside Bengal, partly for the reason already ed, partly and principally because the peoples of those provinces are no lo what they were and have now learned to assert themselves. It is not politica itation, but the growth of an educated community in those provinces whic s led to the loss of the position and the influence which the domiciled Benga d a couple of decades ago in the United Provinces, in Behar, in Orissa, ever Assam. It is strange for how many things the writer holds the political agitat rectly and immediately responsible. The Press Act and the Seditious Mee Act which are due to the state of panic into which officialdom allowed it be thrown by reason of the insane acts of a handful of fanatics who hated olitical agitator almost as sincerely and as whole-heartedly as they hated th nistration are attributed to political agitation. The removal of the capital to D ich is not regarded by Indians outside Bengal and by the vast majority of A dians as outside Calcutta as a thing to be deprecated and the reasons for are clearly and lucidly stated in the Despatch of the Government of In attributed solely to the same cause. The anarchical movement which ersally regarded as the effect of a sinister type of influence working upo fectly developed and diseased minds—minds further unhinged by measu policies in which sane and rational men found only an incentive for vig nstitutional effort—is held by the writer to be the direct and immediate nce of the manner in which political agitation was carried on in the ea of the, anti-partition movement. The fact that young men in every cou e in similar circumstances exhibited the greatest measure of enthusisasm nsiveness, as being the most impressionable part of the population, is apparently forgotten and the natural participation of the younger generation in the joys and sorrows of the older —is attributed to a sinister desire on the part of the agitator to make use of school boys and youn collegians. Even the ravishing of Hindu women by Mahomedan roughs du ng the days of the unrest in East Bengal is, it seems, due to the political agitat

In all this, nothing is more evident than the inability of the writer analyse the true causes that have been at work to bring about the things that e deplores, an occasional confusion of co-effects of the same cause for cause and eff t, and above all a singular misconception as to the forces that govern a people' ife and destiny. The ideas which find expression in the article are part of a sy n which whatever the man of the world may think belongs essentially and al utely to the past. For one thing the writer forgets that even if all the effects writer deplores had been due solely or mainly to political agitation, political tation would still have continued to occupy the attention it does. It is not short-sightedness of the political agitator, but the instinctive perception of th ountry that at the root of its misfortunes in all the varied spheres of life lies conception of life and of the rights and duties of citizens in relation to the Sta which is not of the present or the future, that has made political agitation th rong and powerful movement that it is to-day. Parliamentary Government and presentative institutions are not sought because they are luxuri which a fe would be glad to enjoy, but because the few see clearly what the country feels instinctively, that they lie at the root of everything else and are the first concern of people who want to live and to thrive under modern conditions. The peaceful and contented life of the immediate past when the Indian, knowing neither his duties nor h rights, was content to be a hewer of wood and a drawer of water can not be recalled even if we wish to recall it, because it could not be recalled unless we ceased to be all th we are. It can no longer be regarded as a high aspiration by any but the most backward section of the community to bask in the sunshine of official favour and to look on the acquisition of such favours as the be all and end all of life. Communities a individuals are striving, not always consciously perhaps, to fulfil themselves in highest and fullest sense of the term, in the consciousness alike of their right anc ty to do so, and nothing can be more absurd than to ask them to sell their birth- t for a mess of pottage If political agitation had done nothing else than to crea is hankering for higher life in the country and to produce the stir and the awak visible on all sides, it would still have justified itself before God and man. A atter of fact it has done more in the evolution of modern India than all the oth ces at work put together, except those forces which have been chiefly instrumen its own evolution—Western education and the spirit of the age.—*The Panja*

We are very sorry to see Sir P. C. Chatt e respected retired Judge of the Punjab Chief Court, running a tilt against l action, with Bengal for a stalking-horse. Writing in the *Hindustan Revie* Protul declares that Bengal has lost her industrial position in consequence o olitical aspirations, while socially also Bengal has retrograded. The extr nglo-Indian journals are very pleased with the valiant knight, especially is view that freedom of speech and Press have been lost by Bengali wick He looks down on the Reformed Councils as of small value, and thinks th moval of the capital to Delhi is meant as a punishment to Bengal. For wh then, was the abolition of the Partition given at same time ? There is anoth the shield in the new spirit in Bengali students, lately praised so warmly Bevan, as full of grit and self-sacrifice. If all that Sir Protul says were as is mistaken, there is one complete answer to it : nothing is too high a p y for arousing the love of Liberty. "Is not the life more than mea But meat of industrial success is less valuable than the life of Freedom. ng run, all other things are added to a self-respecting and free peopl need not fear.—*The Commonweal.*

Sir Protul Chandra Chatterjee, Kt., M. A., late Judge Chief Court Punjab has [illegible] a remarkable article under the above title in the December number of the *Hindustan Review*. We do not know if Babu Surendra Nath Banerjee had read this article, before he moved his resolution in the Imperial Council on the amendment of the Press Act. It is not, however, too late to do so, and we wish, along with him every one who calls himself a politician will pay heed to the fair, unbiased, well meant criticisms of Sir Protul Chandra Chatterjee.

Sir Protul does not mince matters. He reads the signs on the political horizon with a perfectly dispassionate mind. He gives credit where credit is due, and hits where hitting is necessary. He begins by pointing out that Bengal has been rather difficult to govern during the last fifty years, and that at all events since the unrest "it is a subject of some anxious thought with the authorities." All this is due to political agitation conducted on wrong, and at times perverse lines. Once, the Bengalis were the leading race. They had a material hand in introducing British rule in India, and "as the English conquest advanced from Bengal, Bengalis accompanied the British officers and contributed their mite in the settlement of the newly acquired lands. They were regarded as the counsellors of the British by the people of Upper India." They were also the trusted friends of the European mercantile community. They are losing both of these positions now. The Bengali, outside his own province, seldom occupies any high positions now-a-days ; in the mercantile houses, his place has been taken up by the Marwari. "As a result of political agitation," continues the writer, "not in Bengal alone, but all over India, many valuable privileges granted to the Indian people by former rulers have been lost." Freedom of the Press and the freedom of meeting are among them. A still greater loss which has fallen in Bengal alone is, according to the writer, "the degradation of Calcutta from the proud position it held for a century and a half as the metropolis of the Indian Empire and the transference of the capital from there to Delhi." As regards the reformed Councils and the admission of Indian to Executive Councils, Sir Protul says that "the benefits of these measures are quite counterbalanced by the drawbacks attached to them." The Congress it is contended, was started for the enlargement of the political rights of all Indians without distinction of race or creed whereas the new system divides Hindus and Mahomedans.

Sir Protul Chandra Chatterjee has much to say also about the method of the political agitation in Bengal. Every word of Sir Protul Chandra Chatterjee will be endorsed by the thinking and moderate section of the Bengali community. All our ills are, indeed, due to the fact that "we have got politics on the brain." Not only that. The methods of political agitation, in recent years, can in no sense be called prudent, expedient, or wise.

Sir Protul Chandra Chatterjee is entitled to the thanks of all thoughtful men for the plain and outspoken manner in which he has pointed out the erratic ways of the present day political workers. We do not think the learned ex-Judge yields to any one in the land in the purity and sincerity of his patriotism. He has done an inestimable service to the community by speaking out so plainly and candidly as he has done. The *Indian Mirror* has for the past half a century been preaching the gospel that social and moral elevation is the first element in the progress of a nation. Political advancement may wait for another century, but social and moral stagnation will mean the destruction of all hope of India rising to any height of greatness. Moreover, it requires the acquisition and cultivation of many sturdy qualities, such as moderation, self-restraint, obedience to authority, etc., to make a community fit for political rights. Will our political "big guns" listen to the sage counsels of Sir Protul Chandra Chatterjee ? *The Indian Mirror.*

MOTTO I—*I will be* as harsh as Truth and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—*and I will be heard.* (William Lloyd Garrison in the *Liberator.*)

MOTTO II—Minds may doubt and hearts may fail when called to face new modes of thought or points of view : but the time must come when what is false in all things will fade and what is true will no more seem strange. (From Dr. Illingworths' *Reason and Revelation.*)

Rai Bahadur Anand Swaroop.

Our hearty congratulations to our esteemed friend, Munshi Anand Swaroop, of Cawnpore, on his having had conferred upon him the title of Rai Bahadur. It is all the more welcome to us as it has come absolutely unsought. May he live long to enjoy this very well-deserved though perhaps tardy recognition of his labours as a public man and social reformer.

Welcome Home.

On New Year's Day there returned to Gaya after successful careers in Great Britain, three young Kayasthas—Messrs. Harnandan Lall, Nawal Kishore, and Jadubans Lall. The first—who has taken his degree of M. A. at the Edinburgh University, besides being called to the Bar—is a son of Mr. Parmeshwar Lall, Bar-at-Law—and whom, we dare say, he will now refer to as his "learned friend" in court! The second who has returned as an Electrical Engineer of the Glasgow University is a nephew of Mr. Parmeshwar Lall being a son of his elder brother, Mr. Nandkishore Lall, Manager Tikari Raj. The third who also is a Civil and Mechanical Engineer is a first cousin of the Lall brothers. We wish these young men every success in life and shall watch their careers with interest.

The Nigam Kayasthas.

Our esteemed friend, Munshi Fateh Bahadur Nigam, Vakil, Lucknow, sends us the following communication :—

A very successful Annual Meeting of the Kayastha Nigam Central Sabha Hind (Registered under Act 21 of 1860) was held in Lucknow on the 26th of December, 1913. About 300 persons including 60 delegates from outstations attended. Besides the passing of the report and the budget, the office bearers for the next year were appointed and resolutions prohibiting meat, drink and Nautch on festive occasions, and enjoining due observance of *Janeo* and other *Sanskars* were enthusiastically passed. An appeal for helping the newly-started Kayastha Patshala at Lucknow met with a liberal response and about Rs. 200 yearly were promised in its aid. In conclusion lectures were delivered under the Chairmanship of Babu Daya Narain Nigam B. A., Editor of the *Zamana* and the *Azad* of Cawnpore on Social Unity, Bramhacharya and other useful subjects. Certain narrow-minded oppositionists wanted to create misgivings in the community but their attempts were quite unfruitful.

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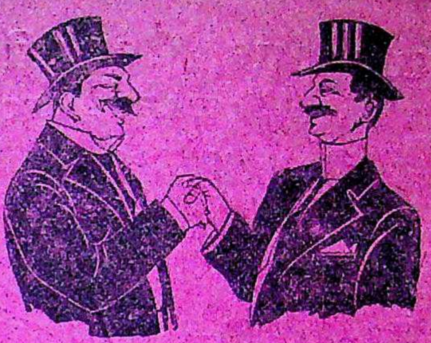

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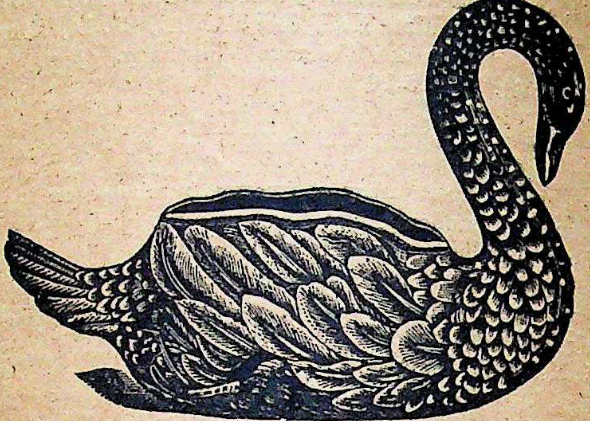

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Some Aspects of Buddhism.*

By the late Prof. H. C. Norman.

IN the short space of time that a paper like this allows of, it is impossible to do more than touch very generally upon some features of this vast subject. Hence the title of the paper—Some Aspects of Buddhism. It is true that in this age of encyclopedias and text-books one can claim to say little that is new, but personal observation has convinced me that even old information is imperfectly understood and made use of by the non-orientalist from the need of a proper standpoint which is indispensable to a synoptic view of the whole matter. And again, though in no age were there possibly so many books printed, it is possible that in no age were there so few read. I am using the verb "read", perhaps, rather in the oriental sense when I say this, implying profound study and comprehension combined often with word for word memorisation, rather than in the sense of galloping through a work at breakneck speed and attempting to find out something new and strange, or simply in the search after a new sensation. Another defect of our age is, I think, also the proportion of books bought to books read. Erasmus's "Praise of Folly" with his "Fool of Books", so inimitably reproduced by the scholar's kindred spirit Holbein, is as true of the twentieth century as it was of the fifteenth. In how many houses do we not see sets of the "Hundred Best Books" or the "Encylopedia Britannica" in a handsome bookcase, very

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*The Essay now published by us has been kindly sent to us by Prof. Mulvany of the Queen's College, Benares with the following note [Editor H. R.,]: "This Essay was found in a note-book of the late Mr. Norman. It has there the simple heading *Buddhism* ; but the first few lines show the true title to be *Some Aspects of Buddhism.* This is the name of a paper read by him to the Allahabad University Society, January 6th, 1909, and has been recognised as such by one of the persons present on that occasion. There are no traces of its having been printed : accordingly it is now presented to the public. Not that we may assume it exactly to represent the author's views in 1913. The Hon. Mr. J. G. Jennings writes:—"At a later date Norman depreciated the lecture in conversation with me he said that he had moved forward considerably since the time of writing it. Our conversation left me with the impression that he had not published it and that he had felt at the time that the lecture was only tentative."

"It should be carefully observed that the notes here printed are not by Mr. Norman. The reference for the story of Saṅgharakkhita with which the essay concludes, has been given me by Mr. Norman's pupil, Professor Lakshman Sastri Tailang who has also helped me in other ways." C.M.M.

often as much used as the dummy set of Xenophon described in Mackenzie's "Man of Feeling" or the handsome volumes of fifty years ago which, when opened up, disclosed a draught-board. Of course nothing of what I have been saying applies to people of culture. There are fortunately for mankind a select few who still pursue culture for culture's sake at the universities and elsewhere. Yet even among the cultured there is often little time for work outside one's special subject, and in India especially where there are so many calls upon our time, it is something if even one's special subject is satisfactorily pursued. The true specialist, I take it, is not a man selfishly engrossed in the pursuit of one thing to the exclusion of all others—the frog in the well, as they call him in China and in India. He would willingly learn of something outside his subject if he had only the necessary time. This must be my apology for introducing such a subject to your notice.

It is often customary in works on Buddhism to try to create an interest in it by comparing it with Christianity; analogies of course are interesting and appeal to our comparative and associative faculties. As aids to memory they are useful, but they are often pushed to extremes. One of our best books on Buddhism is a Manual, by the Rev. Spence Hardy, giving an exposition of the subject which is yet classic. Yet the same author has tried, by producing a list of the worst points in Buddhism and these too mostly due to late interpreters, to show how inferior Buddhism is to Christianity. Little progress is possible when such a method is employed; the end of it all is merely recrimination. Recently in the case of Indian religion a controversy has been raging round the personality of Krishna, and the *reductio ad absurdum* has been reached in the identification of the most human of Indian religious conceptions with Christ, though both names are *possibly* titles and are *certainly* from different roots. In the case of Buddhism and Christianity, there are many parallels in the lives of the respective founders and in their teaching. But if we look at the negative side, we shall find no inquisition, no trials for witchcraft, no crusades. In such cases all that one can do is to iterate Bacon's insistence on the importance of the negative instance in the employment of the comparative method. I remember seeing a notice of a work on Vedic India in which on the strength of the words *manā*, "a measure of value," and *paṇi*, "a merchant," an elaborate account was given of a great Punic war which raged in India several thousand years ago. This is nothing but comparison run mad. I take it that we are all of us more or less Darwinians and agree that, given a certain environment, certain results will be produced, sometimes accidentally agreeing in certain respects though essentially different.

Now what was the environment in which Buddhism sprung up? To answer this question we must consider the Buddha's place, the time and the family. This is practically what our oldest life of the Buddha does. Our chronicler, after an entertaining, if very legendary, account of how the Buddha in many previous births had acquired the merit which enabled him to be finally re-born as our Buddha, shows us the Great Being in the Heaven of Delight reflecting on Five important points : the time of his advent ; the continent and the country where he should appear; the tribe in which he should be born ; the mother who should bear him ; and the time when his life should be complete. The time is when the term of human existence is under a hundred thousand and over a hundred years. The country of course is India. The tribe is the predominant one, that of the Kshatriyas or warriors. The mother is to be an eminently virtuous lady, such as was the wife of the king of the Sākya tribe ; and the length of her life is to be seven days after giving him birth.

The first duty of the scientific student is to determine how far the traditional account squares with the results of modern investigation That Buddha was an Indian may be fairly admitted, though a learned friend has humorously suggested to me that he was really an Irishman or German Goth. This theory is probably put forward in the spirit of the suggestion that Gaelic was the tongue spoken in the garden of Eden. Seriously an attempt has been made to identify his tribe with the Sakae of Herodotus, but the only datum seems to be the resemblance of the name. We may confidently say that he was an Indian, and lived and preached in Magadha, the modern Bihar. But at what time in Indian history ? Here we enter upon a controverted point.

Elphinstone asserted in 1839 that in Indian history "no date of a public event can be fixed before the invasion of Alexander ; and no *connected* relation of the national transactions can be attempted until after the Mahommedan conquest." Mr. Vincent Smith has issued a comment on this in the form of a history of 429 pages, a work which indicates in a telling manner how great have been the strides made by Oriental research during the last seventy years. The keystone of the arch of history which spans the gulf between Vedic and Mahommedan times may be said to be the date of the Buddha. How is this date to be determined ?

In Ceylon every sacred book bears a date reckoned in years from the death of the founder of Buddhism. Thus our present* year would be 2452 A. B. Reckoning backwards we get 543 B. C. as the date. On the other hand the Greek historians mention as contemporary with Seleucus Nicator a certain Sandracottus. Fynes Clinton in his classical *Fasti* mentions in his list of Greek authors: "Megasthenes, the companion of Seleucus Nicator, was sent by Seleucus to the Indian king Sandracottus. He seems to have seen more of India than the companions of Alexander." The Seleucid era began in 312 B. C. The Greek historians represent this Sandracottus as rising against the foreign invader and seizing the throne from its feeble Indian occupant, king Nanda, in 322 B. C. Now in Sanskrit and Pali literature one of the best-known characters is king Chandragupta, whose story, often represented in Indian theatres, agrees with what the Greeks tell us of Sandracottus. We may therefore identify these two names. Now the chronicles of the Buddhist monks make Chandragupta come to the throne in the 163rd year from the Buddha's death, which gives us 380 B. C., an error of nearly sixty years. Again these chronicles tell us that Asoka, the greatest emperor of ancient India, reigned 51 years after Chandragupta's death, while Asoka in one of his edicts engraved on stone mentions certain Greek kings whose dates are known from Greek historians and enable us to fix the date of the inscription within a year or two as 260 B. C. As it was written in the ninth year from Asoka's coronation, we may fix this latter event at 269 B. C. The chronicles give the date of this event as 325 B. C. The result of this is that we may say that both Buddhist and Greek historians agree in the periods of the reigns of the Indian kings from Chandragupta to Asoka, but differ in their starting point. But there seems a hopeless discrepancy in this important respect; some one has blundered, and certainly not the Greek historians. It is a very suspicious circumstance that the Ceylonese chronicles make the first year of the reign of the first king of Ceylon, Vijaya, coincide with the year of the Buddha's death. This may have been a pious fraud due to a desire to give increased importance to the royal line of Ceylon, which afterwards in Asoka's reign was associated in so important a way with the spread of Buddhism and the preservation of its scriptures. Our evidence points to 480 or thereabouts as the date of the Buddha's death. Those who wish to study this fascinating subject at length should consult Mr. Venis's sagacious sifting of the evidence in his paper on the Sarnath edict in the JRASB,* or they may find a popular note on the subject by some anonymous writer in one of the recent numbers of the "Pioneer".

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*[Evidently 1909, the year of the lecture at Allahabad : 1909 5432452]

The sixth century in India is as interesting a period as in the history of the Greeks and the Chinese. Pythagoras, Lao Tzú, and the Buddha were contemporaries, and all three of them were philosophical revolutionaries, whose teaching has had a permanent effect on the history of human thought. The period in India was one of great mental unrest. The Vedic warriors had settled down to a life of ordered government in various separate kingdoms, and the old fighting spirit which had stood them in such good stead against the Dasyus or aborigines had for some considerable time been finding a vent in philosophical speculation on the origin and meaning of things. The three greatest systems of Indian philosophy were in existence and it was from teachers of such systems probably that Buddha received his lessons in philosophy. In the first discourse of the Dīgha Nikāya or collection of Long Discourses he mentions himself sixty-two different ways of solving the riddle of existence, of which his is the sixty-third. In another passage of the Buddhist scriptures he mentions how on leaving his kingly life he had resorted to two Gurus or preceptors, Alāra and Uddaka, but had found them both unsatisfactory. They could not give him the Sambodhi or perfect knowledge. The terminology of Buddhism is incomprehensible without a knowledge of Sanskrit philosophy, as Plato is not to be understood without a previous study of early Greek philosophy. The Buddha took over almost all his terms from Brahmanism, giving them a fresh colouring in a new context. One might go so far as to say that there is nothing new in Buddhism except the Buddha himself We must also remember that he is one among many teachers. In the second discourse of the Dīgha Nikāya we find King Ajātasattu sitting on the roof of his palace surrounded by his councillors. It is a clear moonlit night, with the full moon of the last month of autumn shining overhead. Then the king gave vent to his overflowing heart in these words: "Delightful indeed, sirs, is this moonlit night, charming, worthy of admiration, pleasant and propitious. What monk or Brahmin shall we now visit, in order to gladden our hearts in his presence?" Various suggestions are made to the king, and the names of six teachers are mentioned by the councillors, but the king remains silent. Then Jīvaka his royal physician suggests the Blessed One, the holy saint, who has attained to supreme enlightenment. He is staying in Jīvaka's mango-grove with 1,250 monks. "And concerning the blessed Gotama there is bruited abroad a good report that he is the blessed and holy one of supreme enlightenment, skilled in knowledge and conduct, the welcome one, he who knows the world, the incomparable conductor of the human herd, teacher of gods and men, the holy and enlightened one." The king agrees and all go off to interview the Buddha, who, after catechising Ajātasattu on the other six teachers and their views, satisfies him with a discourse on the fruits of the ascetic life. Among these six teachers it is interesting to find an agnostic, a materialist, and a determinist, besides the famous founder of the Jain sect, Mahāvīra, whose teaching in many respects resembles that of the Buddha himself. It is very strange to find no mention made of these various teachers in the Sanskrit books. The stream of Brahmanism seems to have gone flowing quietly on, undisturbed by the teaching of sectaries. But it must be remembered that Hinduism has always been like a deep river whose surface ripples for a short time after the pebble has been thrown into it and then resumes its normal placidity. All these teachers were good Hindus, who had probably lived their life according to the old Hindu Dharma and were employing the latter days of their existence in the approved method of trying to solve the problem of philosophy. The Buddha himself lived the usual life of a Hindu till the age of 29, when he went forth to live the homeless life The Buddhist dialogues remind us of the Platonic to a certain extent—there is no violent rancour on the part of the Brahmins on the one hand against the Buddha and of the Sophists on the other against Socrates—rather the interest of people who are taking part in a new and fascinating game, the search after the truth by means of dialectic. Sometimes at the beginning of the discourse the Brahman interlocutor shows some irritation, but as in the case of Thrasymachus oil is soon poured on the troubled waters and a friendly spirit prevails. The final reconciliation in literary history is evinced in the recognition of Buddha as one of the Ten Great Avatars of Vishnu, which would have been an impossibility had there been the violent rancour between Brahmans and Buddhas which some historians lay such stress upon.

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*[Journal of Asiatic Society of Bengal (new series), Vol. III, No. 1, 1907.]

The family to whom the Buddha belonged was the Sākya tribe, who lived near where Gorakhpur now stands.* As was well pointed out by our Chancellor, Buddhism has great claims on the attention of all who live in the United Provinces, the home and theatre of activity of its founder. The Sākyas were landowners and warriors, and concerning them our oldest authorities have plenty to tell. In the third dialogue of the Dīgha Nikāya, one of the most interesting of that wonderful book from the fact that it shows clearly that the Kshatriyas were socially on a higher plane than the Brahmins, we find an arrogant young Brahmin, Ambaṭṭho, visiting the Buddha to find out whether he is the great man that report has made him out to be. On arriving at the monastry Ambaṭṭho enquires if the Buddha is visible. He is told that the Buddha is in his private room meditating; if Ambaṭṭho wishes to see him, he must go softly up the stairs, say hem! and knock; then the door will be opened. Ambaṭṭho does as he is directed, but on entering shows his contempt for "shaveling monks" as he calls them by pacing up and down while the Buddha is sitting, a proceeding quite contrary to the rules of the Shāstras. He then bursts out into a tirade against the Sākyas: "Wild, rough, coarse, and unmannered is the Sākya tribe, with rude mien and bearing do they treat priests with contumely, reverence them not, show no proper awe of them This, O Gotama, is not seemly." The Buddha enquires the reason of this outburst, and is told: "Once, O Gotama, I went on some business of my Guru's to Kapilavastu and resorted to the mote-hall of the Sākyas. There I found them laughing and joking among themselves: I even believe that they were smiling at me; and no one invited me even to take a seat. This was not seemly." The Buddha replies that even small birds chatter in their own nests; Kapilavastu is the city of the Sākyas: why should Ambaṭṭho lose his temper over so small a thing? Ambaṭṭho next asserts that the Brahmins are the highest caste. The Buddha then shows that the ancestor of Ambaṭṭho was the son of a slave of king Ikshvāku, the founder of the solar dynasty, while the origin of the Sākyas was as follows: Ikshvāku was compelled to banish his elder sons from the kingdom in obedience to the whim of his favourite wife who wished her own son to reign. These sons wandered off to the Himalaya and there for fear lest their race might become extinct married their half-sisters. Hence the Sākya family. All this of course may be legendary, but it is interesting evidence for the existence of the legend at the time of the Buddha himself; whether the Teacher believed in it or not is another question. Later authorities have many semi-mythical accounts of the Sākyas and their quarrel with their neighbours the Koliyas, over the water-supply for their rice-fields. One legend in the commentary on the Dhammapada tells how they were nearly wiped out by the king of the Kosalas, Viḍūḍabha, because the proud Sākyas had palmed off a slave-girl on his father instead of a princess of the blood. Archaeology has confirmed the Sākya origin of the Buddha. At Piprāwā in the Terai Mr. Peppé discovered a vase with an inscription in the old Brahmī alphabet and in the Māgadhī language recording the fact of the close connection between the Sākyas and the Buddha. Authorities are of the opinion that the vase contained the relics* of the Buddha himself and that the vase was put there by his relations of the Sākya family. And, as is well-known, two of his commonest names are Sage of the Sākyas and Lion of the Sākyas——Sakyamuni and Sakyasinha.

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* [Here has been added in the M S. *Note Lumminī Inscr.* This inscription, which records Asoka's visit to Buddha's birthplace, is on a pillar at Rummindei in the Nepalese Tarai about six miles north from Dulhā in the Basti District ; See Vincent Smith's *Asoka.*]

The consensus of testimony confirms the usual accounts of the Buddha's life—how he left his home to become an ascetic at the age of 29 and studied current methods for six years, but found all of them unsatisfactory--like tying knots in the air, as the old chronicler quaintly puts it. Finally he went to work out his own salvation under the sacred fig-tree at Gayā, and attained to his supreme knowledge at the age of 35. Thereafter he spent his time preaching and teaching till his death at the age of 80. All this may be taken for granted as the authentic record of his life, stripped of the legendary accessories of later poets and chroniclers.

But it must have been often asked——what was the great secret that the Buddha discovered? What advance did he make on his predecessors? I think the great discovery of the Buddha was practical ethics. The vexed problem at his time was how to get free from this world of sorrow, this unending round of existence, and attain to Moksha or liberation. This pessimistic view was adopted by the Buddha himself; the importance of his teaching is that he advocates more attention to the means and less to the end. In a famous Sutta analysed by Rhys Davids he compares the students of his time to men who tried to cross a river with their arms and legs bound; first the fetters should be removed, and then the journey would be accomplished. What were these fetters? Nothing but worldly attachments. Get rid of these, and the union with Brahma or whatever you may call your ideal will be a simple thing. How can anything that is in the least degree impure unite with what is perfectly pure? The first of the long discourses is an indictment of the majority of the priests and monks of his time, men who were supposed to be leading the life of purity and were really founders of the good things of this world. In the picturesque phrase of the Buddha, they are *enmeshed* in worldliness, as in a net. Cut off all worldly desires, and you will find Moksha come of itself. The pretty legend of the contest with the army of Māra, the evil one, really represents the Buddha's own struggle with the desires of this world; his victory is the victory of the soul over the flesh. Māra, we must always remember, is not our Devil, but the Hindu god of desire better known under the name of Kāmadeva; analogies again are dangerous. Now the method of attaining to Liberation is by pursuing a righteous life. The highest type of life is that of complete self-denial, the lower that of partial abstinence. One may be either a bhikshu or mendicant friar, or an upāsaka or layman. The way is open to all, of whatever caste or creed. Anyone may become a Buddhist by reciting the three Refuges and promising to keep five or ten of the sacred commandments, as the case may be. But the higher way is a kind of Yoga or yoking of the mind, learning to guide it as a skilful rider guides a refractory horse. The first verse of the Dhammapada tells us that all that we are now is the result of some previous Karma in a former birth, such Karma depending on a certain state of the mind or practical reason, rather, if a Kantian term may be used without offence. Karma is from the same old root as our creature and creator and the useful Hindustani verb karnā, the root *kri* to make. What are we? What we have made ourselves. If we wish to attain to Nirvāṇa we must learn the perfect control of our practical reason.

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* [The late Dr. Bloch saw the relics and considered them not to be human.]

The term Nirvāṇa has given rise to much controversy. It is a word much misused in English. In Buddhism there are two kinds of Nirvāṇa—*upādisesa* and *anupādisesa*. When the Buddha attained to his supreme knowledge at Gayā he attained to the former kind, that is to say, he had learnt renunciation and the only thing that kept him from absolute Nirvāṇa was the fact that he was still a human being. All that he had to wait for was death in the ordinary course of events. Nirvāṇa is complete absence of all desire. What may happen after we have attained to it is immaterial. It is the statement of Buddhism in this form that has led many to call it a system of Nihilism, a religion of despair, and so forth. Metaphysically it may be so, but to the Buddha metaphysics were a bugbear. He had himself made trial of them and found them wanting. It was their unsatisfactoriness that led him to reject the doctrines of an Atman or Self, the corner-stone of metaphysical speculation. In a famous dialogue with a certain Māluṅkyāputta (Warren

[Buddhism in Translations] p. 117) we have the Buddha's standpoint very clearly defined. When you are wounded by an arrow you do not pause to consider what caste your doctor belongs to, the name and family of the man who wounded you, what he was like, where he came from, what kind of bow he shot the arrow from, and so on. You would first of all have the arrow taken out. Eliminate human misery and then have as much metaphysics as you will. When misery shall be ended by cutting off the bonds of worldly attachment you need not despair of the result. To those who speak of Buddhism as a religion of despair one can only point to the splendid life of the Buddha after his enlightenment, and the grip that his teaching has had upon millions of mankind. Buddhism is a form of agnosticism, perhaps, but it is a form professed by a great number of people, who do not call themselves Buddhists, at the present day.

The teaching of the Buddha is to be found in its entirety in the three Piṭakas or baskets. The simplest and probably the most original form of the doctrine occurs in the texts used in Ceylon, Burma, and Siam, written in a beautiful and ancient language called Pāli, which stands to Sanskrit somewhat in the same relation as Italian does to Latin. The name means "row" or "line", but is generally used as equivalent to sacred text; it is a question, however, whether the old texts were written originally in Pāli. The Buddha's language was Māgadhī, the dialect which we find on the Piprāwā vase and also in some of the Sanskrit dramatic works. An old stanza says: "Māgadhī is the original language in which men of former ages and Brahma angels, and those who never heard speech and supreme Buddhas speak." The Jain scriptures make the same claim curiously enough for the peculiar old Prakrit in which they are written. When the Buddha was dead, a controversy arose among his disciples as to what form the scriptures should take. Some were for putting them into Sanskrit verse, but the Māgadhī prevailed. With the orthodox, Pāli and Māgadhī are the same; in the same way they assert that all three Piṭakas were drawn up at the same time, a statement which requires considerable modification in the face of the evidence from epigraphy. In very early inscriptions of the third century B.C., we find the terms *Peṭakī*, *Sutantiko*, *Pacanekāyiko*. Asoka in a famous edict laying down what he considers to be the best pieces of Buddhist teaching mentions by name certain selections of which all that are clearly traceable are found in the middle Piṭaka, the Sutta Piṭaka or basket of discourses, which gives us word for word the conversations of the Buddha, in five divisions or Nikāyas, literally *corpora.* It would seem therefore as if the Suttapiṭaka had been the first body of Buddhist doctrine, while the Vinaya or book of rules for the clergy and the Abhidhamma were drawn up later, perhaps in order to furnish a parallel to the three Vedas. Portions of the Vinaya are undoubtedly very old, but a great deal seems to have been tacked on later. The Abhidhamma contains nothing that cannot be found in either the Sutta or Vinaya Piṭakas; it is the receptacle of the dry bones of Buddhism. The tradition of Ceylon tells us that when Asoka became a convert to Buddhism he caused his son Mahinda to be initiated as a member of the Buddhist order. Mahinda then went to Ceylon as a missionary carrying the scriptures with him. In Ceylon they were translated into Sinhalese, and commentaries were written upon them in the same language. Seven hundred years afterwards Buddhaghosa, the famous scholar who was born near Gayā, went over to Ceylon, showed his skill in Buddhism by writing his great work "The Pathway to Nirvāṇa," and translated the old Sinhalese commentary into Māgadhī. But neither the text nor the commentary of the scriptures are written in Māgadhī as we know it. If we look at the inscriptions of Asoka as they are scattered over India from one end to another, we find that the dialect most closely approaching our Pāli, the so-called Māgadhī, is that of the old kingdom of Avanti, whose capital was at Ujjain. As Mahinda was brought up in this place, it is possible that what we call Pāli is really Avantikā—the language of Avanti.

Another confirmation of the age of the Sutta Piṭaka is to be found in the sculptured reproductions of Jātaka stories of about the Third Century B. C. Now what is a Jātaka? Literally it means a birth; in Buddhism it means a former birth of the Buddha, as a man or a god or an animal. Five hundred and forty seven of these so-called births are recorded, and the whole collection forms the most wonderful collection of folklore in the world. The stories are most probably much older than the Buddha himself, he has put them into a religious setting and so produced the finest book of popular sermons that a Buddhist missionary could wish for. That the missionaries used them for this purpose we know from the Sinhalese accounts of the missionaries sent forth by king Asoka. We might call the book 547 stories of Karma, for in the setting to the stories we are told how, for example, the Buddha had to admonish some one on account of his wrongdoing, and to explain how it all came about he tells how in a previous life when the Buddha and the offender were different beings the same kind of thing happened. Owing to the Karma of the former existence is the state of both in this. As an example I shall read you one of them—the Hare Jātaka (Warren Buddhism in Translations page 274.) I shall conclude by giving a translation of a story from an old commentary on the Dhammapada, which has all the style of a Jātaka proper and for those who are interested in the migration of fables will provide the missing link in the chain of stories of which Max Muller gave so delightful an account in his "Chips from a German Workshop."* I ought to state by way of explanation that the Dhammapada is an anthology of the best verses in Pali literature and to each verse or every two or three verses is attached a story telling of whom the verses were recited. This story is attached to verse 37 of the Dhammapada: Those who bridle the mind which travels far, moves about alone, is bodiless, and hides in the secret chamber of the heart, will be free from the bonds of the tempter. This exposition of the sacred law was made by the Teacher while residing at Srāvasti (the modern Sahet-Mahet) concerning a certain Sañgharakkhita.

Now a certain youth of noble family at Srāvasti once upon a time heard a discourse of the Teacher and leaving his home became initiated and afterwards became an Arahat or Saint in a few days with the name Sañgharakkhita. His youngest brother had a son, whom he called after the saint; this youth was known as Nephew Sañgharakkhita. When he grew up, he received his initiation at the hands of the saint and entered the order. He then went off to a village retreat and spent the rainy months there and obtained from the villagers two garments for his teaching, one of eight cubits and the other of seven. Then he thought—The garment of eight cubits will suit my teacher very well, and I will take the one of seven cubits, so after the rains were ended he went off to his teacher's monastery. The teacher was out on his begging rounds, his pupil therefore swept his cell, put the seat and the water ready, and sat awaiting his coming. When he saw him coming, he went to meet him, took his robe and begging-bowl from him, made him sit down, and then taking a fan he fanned him, and then washed his feet with water. When all this was finished he showed the elder the robe of eight cubits and saying "please make use of it" stood before him fanning him all the while. The thero (elder) said: Sañgharakkhita, my wardrobe is complete, you make use of it. The

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*[Vol. IV. iii—*Essay on the Migration of Fables.* The story of Sañgharakkhi's is from *The Commentary on the Dhammapada* (Pali Text Society) edited by H. C. Norman, Vol. I page 300.]

nephew said : Reverend sir, ever since I got it I intended it for you, do make use of it. "Enough, enough, Saṅgharakkhita, my wardrobe is complete, you use it." "Sir, please make use of it, if you do my reward will be great." Even though he talked for a long time in this strain, the thero would not consent.

Well, there stood Saṅgharakkhita plying his fan and as he did so he fell into a day-dream as follows: When the thero was a householder, I was his nephew, when he has become a monk I am his attendant—even so my teacher will not make use of my gift. If he will not condescend to do so, why should I remain a monk? I will become a householder. Then he thought: It is a hard life a householder's: how shall I make my living? He thought further—Ah, I will sell the garment of eight cubits and buy a ewe, ewes breed quickly, then I will sell the young ones and make a fortune and marry a wife who will bear me a son. Then I shall give him the name of my maternal uncle and putting my wife and child in a carriage I shall go to pay my respects to my maternal uncle. As we go along, I shall say—Let me have this boy, I will carry him, she will say—You are a fine fellow to carry him, first whip up your carriage. Then she will take the child and say, I will carry him; and not being able to hold him up will let him fall under the wheel of the cart, and then the wheel will go over his body. Then I shall say to her, 'You would not give me my boy and you could not hold him up; you have been my ruin, and I shall give her a good crack on her back with the ox-goad,—and thinking so as he stood there fanning away he brought the fan with a crack down on the head of the old thero. The old man thought, "Why has Saṅgharakkhita given me a crack on the head?" and reflecting and reading all his pupil's thoughts he said: Saṅgharakkhita, you would not hit a woman, what fault is there on the part of your old teacher that you hit him? The youth thinking "He knows all my thoughts" threw down his fan in a fright, took to his heels, and ran off, but was pursued by all the people in the Vihāra, who seized him and brought him before the Buddha. The Buddha said, "Why have you come? Have you caught a mendicant? Why?" "Oh! he wanted to become a householder and ran away, so we brought him back." Turning to Saṅgharakkhita the Buddha enquired, "Have you really done this shocking thing?" "Yes", he said. "Why?" "Because I felt a longing for the worldly life." The Buddha then admonishes him on the error of his ways and recites the verse. Here we have the archetype of a story which has travelled all the world over, just as another story from the same commentary which I remember quite well hearing at a New Year's Eve Sermon at the Tron Church at Edinburgh. So much for a specimen of the interest of Pāli. What I hope is that my inconsequential remarks may lead many students from the same province as the Buddha himself lived and taught in, to take up the fascinating study of his life and work.

Raja Ram Mohan Roy in Europe.

By Mr. Shambhoo Chandra Dey, B.A., B.L.

THOUGH not a born traveller like Dean Stanley, Ram Mohan Roy had enough of the travelling spirit in him and knew how to travel to advantage, in this differing widely from the ordinary run of travellers who travel only for travel's sake. His was not a ramble for pleasure, it was of a character which marked the travels of Addison in Italy and the tourings of Johnson in the Hebrides. True it is, he did not like those two eminent Englishmen regularly put his observations in black and white, but they were none the less indelibly engraved on the tablet of his mind and did him Yeoman's service in the matter of his researches into the manners, customs and religions of most of the nations of the earth. With the increase of his knowledge in this respect, his desire to add to it grew stronger and stronger. So that when he had "done" many of the lands in the Near East, he felt a very ardent longing (*a*) to extend the range of his travels to the "Far West." Fortunately for him a glorious opportunity soon presented itself towards the fulfilment of his desire in that direction. The Emperor of Delhi,—now reduced to a mere shadow of sovereignty—having taken umbrage at some acts of the powerful East India company prejudicial to his interest, wanted to send an ambassador to His Majesty the King of England for the purpose of having his grievances removed; and as Ram Mohan Roy was by his ability and experience eminently fitted to go on such an important mission he was selected by His Majesty, who, to add dignity and importance to the person of His representative, conferred upon Ram Mohan the title of 'Raja'—an honour which, though now considerably fallen in popular estimation, was at the time looked upon, not only as a thing of beauty but also of value. Besides representing the Imperial grievances, Ram Mohan Roy had two other objects in view, namely, *first*, to be present at the approaching discussion in the House of Commons at the renewal of the East India Company's charter upon which the future Government of India, whether for good or for evil, largely depended; and *secondly*, to present memorials in favour of the abolition of the *Sati* rite, which he took with him from India, and to counteract the agitation (*b*) carried on there by the powerful Orthodox leaders of Hindu Society.

(*a*) See his exposition of the Judicial and Revenue systems of India, Preliminary Remarks.

(*b*) It appears that the Orthodox party had made, or sought to make, an appeal to the King in Council in the matter of the abolition of the rite of *Sati* against which they had so strongly protested. The appeal was, as a matter of fact, made in due course and after it was heard was rejected on the 11th of July, 1832.

Ram Mohan Roy, as we have already stated, sailed (*a*) for England on the 15th November, 1830, accompanied by his beloved foster-son, Rajaram Roy, and two Hindu servants, Ram Ratan Mookerjee and Ramhari Das. They sailed in the *Albion* which was bound for Liverpool. At the time of which we are speaking, voyage to Europe was a very long and tedious affair, and it was, therefore, no wonder that the ship did not reach its destination till April, 1832, that is, nearly a year and a-half after. The voyage was anything but peaceful. While the ship was steering its course over the Indian Ocean, it was overtaken by a terrible storm and was thereby placed in such a critical position that most of the crew and the passengers had given up all hope of life. But, at last, the storm subsided, and the sky resumed its normal state. The dreaded "kalapani" (*Black Water*), against the crossing of which Hindu custom and superstition had placed an almost insuperable barrier, was passed in safety. Surely, this was no ordinary feat for a Hindu of rank and position like Ram Mohan Roy, and we cannot but admire his moral courage in having performed it in the face of such serious opposition. By this time Ram Mohan Roy had established his reputation as a scholar, philosopher, and reformer. He had written Bengali works on the *Vedanta*, translated into English some of the *Upanishads*, defeated some very noted Christian missionaries (*b*) in religious controveries, and established the

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(*a*) Mr. James Sutherland, Editor of the *Bengal Hurkara*, and subsequently Professor of Literature in the Hooghly College, was a fellow passenger with Raja Ram Mohan and his party in the ship. The particulars of the voyage have been thus graphically described by him :—"On shipboard Ram Mohan Roy took his meals in his own cabin and at first suffered considerable inconvenience from the want of a separate fireplace ; having nothing but a common earthen *chula* on board. His servants, too, fell desperately sea-sick, (though as if his ardour supported him against it he himself never felt this malady at all) and took possession of his cabin, never moving from it, and making it as may be easily conceived, no enviable domicile ; in fact, they compelled him to retreat to the lockers, but still the kindness of his nature would not allow him to remove them. The greater part of the day he read, chiefly, I believe, Sanskrit and Hebrew. In the afternoon and the evening he took an airing on deck, and always got involved in an animated discussion. After dinner when the cloth was removed, and dessert on table, he would come out of his cabin also and join in the conversation and take a glass of wine. He was always cheerful, and so won the esteem of all on board, that there was quite a competition who should pay him the most attention, and even the sailors seemed anxious to render him any little service in their power. In a gale of wind he would be upon deck, gazing at the foam-crested surges as they roared by the vessel, and admiring the sublimity of the scene. On one occasion I brought on deck the "Ocean-sketches" and read to him the first piece entitled "The Breeze." He at once recognized the fidelity of the picture, although not much given to poetical reading." The "Ocean-sketches," as we all know very well, is by that literary veteran, David Lestor Richardson, a name so very dear to the educated men of Bengal.

(*b*) The Rev. William Adam, a Trinitarian Christian missionary who had come to India to propagate evangelical Christianity, on being convinced by the unanswerable arguments of Ram Mohan Roy that the doctrines of the Trinity, the Divinity of Christ and Atonement by the vicarious sacrifice of Jesus, were against the teachings of the Bible, renounced Trinitarianism and became a unitarian Christian. This took place in 1821 from which time he always stood by the side of Ram Mohan as one of his best friends and co-adjutors.

Brahma Samaj, or Theistic Church," for the worship and adoration of the Eternal, unsearchable, Immutable Being who is the Author and Preserver of the universe. He had also given his strong support to the Governor-General Lord William Bentinck of laudable memory, for the abolition of *Sati* (*a*) or the burning of Hindu widows on the funeral pyre of their husband. He had also earned the warmest regard of that prince of Indian missionaries, Dr. Alexander Duff, and as a matter of fact won a very wide repute, when such a remarkable man, the great "Apostle of the East," whose name and fame had long preceded him to Europe, reached the shores of England, which he did on 8th April, it is no wonder that he should have received a cordial welcome from the great men of that land of freedom. The Raja landed at Liverpool, and took up his lodgings at one of the hotels there. His arrival in England excited a considerable degree of interest, No sooner was his advent known in that famous city than almost every man of distinction in the place hastened to call on him. One of the first visits he received was from the three sons of William Roscoe, the celebrated historian of the Medici. They came, not merely on their own account but to convey to him the "affectionate greetings" of their distinguished father whom paralytic affection had for years confined to his apartments. Ram Mohan lost no time to call on the old man, who though forbidden by his doctor to receive any visit made an exception in favour of the great Indian, with whom he had before corresponded. The interview was deeply affecting, as it was their first and their last meeting on this side of eternity. Ram Mohan heard of Roscoe's death while residing in London.

The first public place Ram Mohan attended at Liverpool was Dr. Grundy's unitarian chapel. The sermon was *apropos* to the occasion, in exposition of the duty of unlimited charity in our judgments of the creeds of other men, and of their principles of belief. He listened to it with the utmost attention, and afterwards expressed himself to be very much pleased with it. After the sermon was over, the congregation, instead of dispersing, thronged up every avenue to get a near view of him; and it was not till they had heard him address them in their own language and shaken hands with him that they could be prevailed upon to allow him to return.

After staying a few days at Liverpool, Ram Mohan started for the grand metropolis. On his way thither he halted at Manchester to see the great factories. The machinery, which seemed to live, and breathe and move before him, attracted his attention and extorted his admiration; but the scene that followed at the great centre of manufacturing industry, was curious and interesting. All the work-people, men, women, and children, left work and rushed in crowds to see the "*Great King of Ingee.*" After shaking hands

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(*a*) Speaking of the abolition of widow-burning by Lord Bentinck, Ram Mohan Roy fervently exclaimed, "May God *load* him with blessings"! (see Mary Carpenter's *Last Days of Raja Ram Mohan Roy*, p. 95). The Sati Act was passed on 4th December 1829.

with many of the "great unwashed," he turned round and addressed them, "hoping that they would all support the King and his ministers in obtaining reform." His appeal was cordially responded to with loud shouts of "the King and Reforms for ever."

On the very night he reached London, Mr. Bentham, the great Philosopher and law reformer, leaving his lonely hermitage, (*a*) where he had ensconced himself in order that he might consecrate, to quote his own words, "every moment of his life to the service of mankind," came all the way round to see him. Thus, a very warm friendship sprang up between these two great minds, which lasted until it was dissolved by death. The Englishman was proud of his Indian friend and gladly addressed him as an intensely admired and dearly beloved colaborator in the service of mankind. But the venerable founder of the Utilitarian School was not the only great man that paid the Raja the honour of a visit. In fact, many of the most distinguished Londoners courted him and sought his friendship; and what to him appeared very remarkable, many of the so-called "Nabobs," whose *Huzurs* did not condescend to take any notice of him in India, and who would not have allowed him to wait upon them at their *Kacharies* with his shoes on, were all the more eager to claim the honour of his acquaintance. Though many of the proud Lords wanted only to lionize him, yet there were not a few who appreciated him, and sought his company with a view to acquiring information regarding India. Among these were Mr. (afterwards Lord) Brougham, Sir William Harton, Sir Henry Strachy, and Sir Charles Forbes. With Brougham, then only known as the great advocate of popular education and of the abolition of slavery, Raja Ram Mohan lived on terms of the closest and most confidential intimacy.

But not only was the Raja honoured by the learned, he was also honoured even by royalty itself. He was duly presented (*b*) to the king who gave him a cordial reception, and at the grand ceremony of the coronation he was

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(*a*) Jeremy Bentham, the founder of the Doctrine of Utility, was a life-long recluse. As the well-known translator of his Principles of Legislation, John Neal says, "Mr. Bentham has lived for nearly half a century, at what he calls the hermitage of Queen Square-Place, never going abroad except for a walk in the fresh air, never seeing anybody but his house-keeper and secretary till the business of the day is over; enduring no visits either of ceremony or curiosity, friendship or business, except when they refer to the subject-matter he is dealing with; encountering not so many as half a score of strangers in a twelve-month, nor ever more than one at a time; that, as to the public of his country, they know nothing about him, for his next-door neighbours hardly know him by sight; and as to the public men of his country, who are in the habit of telling, believing, and vouching for a thousand strange stories about the *Philosopher*, as they call him—there are not forty, I do believe, that ever saw his face." Bentham died in 1832 when he was running his eighty-fifth year.

(*b*) This very agreeable office was performed by Sir John Cain Hobhouse, the then President of the Board of Control, and, what was more to his honour, an esteemed friend of the noble poet, Byron.

assigned a place by the side of the ambassadors of the crowned Heads of Europe. On the opening of the London Bridge, he was invited by His Majesty to the grand dinner party which was given in celebration of that event. The Court of Directors, though they refused to recognize his embassy and his title, treated him with honour. They entertained him at a public dinner on the 6th July, in the name of the honourable East India Company at the London Tavern (*a*).

The Raja, active and energetic as he certainly was, quite busied himself while in England. He gave his evidence (*b*) before the Select Committee of the House of Commons on the Revenue and Judical systems of India; presented petitions to the House of Commons in the matter of the abolition of the *Sati* rite, and had the satisfaction of being present in the house when the appeal against such abolition was rejected on the 11th July, 1832. Thus, he succeeded in attaining the two minor objects of his mission, though he failed to achieve the main one for which he had gone to that 'far countries,' the very *ultima thule* of the known world, namely the restoration of some provinces in the vicinity of Delhi to the Emperor; but this failure, be it observed, was mainly due to the weakness and indecision of the aggrieved party himself.

While in England Raja Ram Mohan Roy was taken care of by some English families, notably the family of his most intimate friend, David Hare, who has done more for the mental and moral improvement of the natives of India than any other foreigner. There he became acquainted among others with Dr. Laut Carpenter who afterwards wrote an excellent memoir of him. This Dr. Carpenter was the father of Miss Mary Carpenter, whose name has almost became a household word in this distant land. She was then quite in her prime, and as she was well able to appreciate real sterling merit wherever it was found, began to cherish deep regard for Raja Ram Mohan Roy, so much so that she there and then conceived a very strong desire to see that wonder land which had given birth to such a great personality. But this desire, though often given vent to, she could not fulfil until the year 1866; and though her stay in Bengal was not long, she had roused the people from their long lethargy, and succeeded in directing their energy and attention to matters which most concerned them.

(*a*) Miss Carpenter thus speaks of the treatment which the Raja received in England :—"Persons, the most remarkable for their social standing and literary eminence, sought his society, and highly esteemed the privilege of intercourse with him ;—he was received into our English homes, not only as a distinguished guest, but as a friend ; and when he was prostrated on the bed of sickness and of death in a foreign land, he was surrounded with the most loving attentions, tended with the most anxious solicitude, and finally laid in the grave surrounded with true mourners who felt him akin to them in spirit, if not connected with him by the ties of earthly relationship." See *Last Days*, (1875), pp. 52, 53.

(*b*) His evidence has since been embodied in a volume entitled, "Exposition of the practical operation of the judicial and Revenue systems of India and of the general character and condition of its native inhabitants."

Having seen all that he had a mind to see in England, the Raja eagerly longed to have a look at that romantic region where a few years before, Napoleon Bonaparte, who from a common Corsican had become a mighty monarch, reigned with supreme sway, much to the terror and bewilderment of the rest of Europe. Napolean's fall was tremendous, and, to compare great things with small, resembled the fall of Lucifer from the Highest Heaven to the bottomless pit. The family of the fallen Emperor lost all its fame and importance and was reduced to a comparatively low level. As it had owed its rise to one man, it fell with him; and at the time of which we are speaking, Louis Phillippe held the sceptre of France. In the autumn of 1832, Raja Ram Mohan Roy accompanied by a brother of David Hare, with whom he had lived in Bedford Square, crossed over to Calais and commenced touring in France (*a*). Paris, superior even to London in some respects, he visited and was charmed with its beauty and grandeur. He was granted an interview by the French monarch, who received him most cordially and was much pleased with his conversation and demeanour. He had also the honour of dining with His Majesty twice,—an honour which fell to the lot of only a chosen few (*b*). Among literary as well as political men there was observable a noble and generous rivalry in testifying their regard for their noble guest.

Though not a born Raja, Ram Mohan knew very well how to conduct himself like a prince; and professor Max Muller, a keen observer of men and manners, only stated the truth when he said that in France Raja Ram Mohan lived "in good royal style," as became his high rank and position, and was everywhere held in the highest esteem. But before he had been a few short months in that romantic region, (*c*) his health began to decline and he thought of leaving it. He had been invited to visit Bristol, and to take up his residence at the house of Miss Castle,—a ward of Dr. Carpenter in the neighbourhood of that city. In broken health he started for Bristol, accompanied by Miss Hare, the daughter of his esteemed friend, David Hare, who had resided with

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(*a*) D'Acoster, the Editor of *The Times* at Calcutta, transmitted to the Abbe Gregoire, in 1818, the various publications of this extraordinary man with some account of his life; and through Gregoire, Ram Mohan Roy became extensively known and highly appreciated in France (See Dr. Carpenter's *Memoir of Ram Mohan*).

(*b*) Not long after, similar honour was shown to that remarkable Jew, Benjamin Disraeli, who figures in history as one of the noblest and most popular Prime Ministers of England.

(*c*) Ram Mohan had a mind to see also some other parts of Europe. This would appear from a letter which he wrote to Mrs. Woodford of Brighton on 31st January, 1833. In that letter he stated, "I was detained in France too late to proceed to Italy last year; besides, without a knowledge of French, I found myself totally unable to carry on communication with foreigners, with any degree of facility. Hence I thought I would not avail myself of my travels through Italy and Austria to my own satisfaction. I have been studying French with a French gentleman who accompanied me to London and is now living with me." See Miss Carpenter's *Last Days*, p. 97.

her uncle in Bedford Square, in the early part of September, to spend a few weeks at Stapleton Grove, (*a*) intending to proceed thence to Devonshire, there to pass the winter. Nine days after his arrival, he was attacked with fever. Drs. Prichard and Garrick attended him. Medicine afforded him, however, only temporary relief. His fever returned with redoubled vigour, and grew into what the native physicians would call *Bigar*. The delirium was succeeded by a stupor from which he never recovered, and he breathed his last a little after 2 a.m. on the 27th September in the presence of his fosterson, Rajaram, and his two Hindu servants, by whom he had all along been enabled to preserve his caste in the form in which it was allowed to remain with him.

The last scenes are so vividly described in Mr. Estlin's (*b*) *Journal* that we cannot resist the temptation of quoting a portion of the entry, dated Friday, the 27th September :— "The Rajah became worse every few minutes, his breathing more rattling and impeded, his pulse imperceptible. He moved about his right arm constantly and his left a little a few hours before his death. It was a beautiful moonlit night ; on one side of the window, as Mr. Hare, Miss Kiddell and I looked out of it, was the calm rural midnight scene ; on the other this extraordinary man *dying*. I shall never forget the moment. Miss Hare, now helpless and overcome, could not summon courage to hang over the dying Rajah, as she did while soothing or feeding him ere hope had left her, and remained sobbing in a chair near ; young Rajah (*c*) was generally holding his hand. I doubt if he knew any since morning yesterday. About half past one, to please Miss Kiddell, as life was fast ebbing from our admired friend and nothing but watching the last breath remained for those around, I lay down on my bed with my clothes on. At half past two, Mr. Hare came into my room, and told me it was all over ; Ram Ratan was holding the Rajah's chin, kneeling by him ; Miss Hare, young Rajah, Miss Kiddell, Mr. Hare my mother, Miss Castle, Ram Hurry, and one or two servants were there also; his last breath had been drawn at twenty-five minutes past two a. m. During his last few moments, Ram Ratan, who is a Brahmin, on Mr. Hare desiring him to observe any custom usual among the Brahmins, said some prayer in Hindustani. When the ladies had retired, we laid the body straight on the mattress and conversed with the Hindu servants. About half past three or four we all left the room, some of the servants sitting up in the adjoining room.........we were all of us in the room with the body, which had a beautiful majestic look. The event is a stunning one to us" (*d*).

(*a*) Here at Stapleton Grove, the Raja became acquainted with John Foster, the great writer, as appears from the latter's *Life and Correspondence* ; and also with Dr. Jerrard, the Principal of Bristol College.

(*b*) Mr. J. B. Estlin was a particular friend of Ram Mohan Roy and it was not unoften that letters passed between them. Mr. Estlin's father was the author of several very important works, of which the Lectures on Moral Philosophy was the most important.

(*c*) This was Raja Ram, Ram Mohan's foster son. In England the Rajah placed him under the care of the Rev. D. Davison, M. A.

(*d*) See *Last Days*, pp. 128, 129.

Ram Mohan was buried on the 18th October in a retired spot in a Shrubbery, whence on the 29th of May, 1843, his remains were removed to the cemetery of Arno's Vale, near Bristol, where a tomb was erected over his grave in the early part of the following year by his friend, Dwarka Nath Tagore, (*a*) with the following inscription :—"Beneath this stone rest the remains of Raja Ram Mohan Roy. A conscientious and steadfast believer in the unity of the Godhead ; he consecrated his life with entire devotion to the worship of the Divine Spirit alone. To great natural talents, he united a thorough mastery of many languages and early distinguished himself as one of the greatest scholars of the day. His unwearied labours to promote the social, moral, and physical condition of the people of India, his earnest endeavours to suppress idolatry and the rite of *Sutti*, and his constant zealous advocacy of whatever tended to advance the glory of God, and the welfare of man, live in the grateful remembrance of his countrymen (*b*). This tablet records the sorrow and pride with which his memory is cherished by his descendants" (*c*) This obituary notice of the great deceased is not in any way over-coloured; it represents the real state of things and portrays the Raja in true genuine colours.

Ram Mohan Roy was emphatically a great man. His talents were not only varied and brilliant, but of an eminently useful character. He possessed a sound judgment, a cultured intellect, a noble and disciplined heart. Both intellectually and morally he would rank very high among his species. No one was more strongly impressed with the conviction, that to do good to man, (*d*) was among the chiefest of earthly duties and privileges, the golden maxim of "Doing to others as you would that they should do unto you," was frequently inculcated and always acted upon by him. The exercise of benevolence was associated by him with the greatest pleasure. To relieve the pains and to add to the pleasures, real genuine pleasures, of others was considered by him as a source of the purest enjoyment. Verily, he was one of the greatest philanthrophists and reformers,—a real prince among men, as professor Max Muller has happily described him. We cannot better conclude this short sketch of the great man's character than by quoting some lines from one of the many sonnets written at Bristol on the occasion of his death. The appreciative poet says—

……"Thy mortal fame with us is laid in holy silent rest,
Thy spirit is immortal ; and thy name
Shall by thy countrymen be ever blest.
E'en from the tomb thy words with power shall rise,
Shall touch their hearts, and bear them to the skies."

(*a*) Dwarka Nath visited England in 1840 or 1841.

(*b*) Professor Max Muller speaks highly of him, deeming him a prince among men, He says :—"The German name for prince is Fürst, in English First, he who is always to the fore, he who courts the place of danger, the first place in fight, the last in flight. Such a Fürst was Ram Mohan Roy, a true prince, a real *Rajah* if Rajah also, like *Rex*, meant originally the steerman, the man of the helm." See *Biographical Essays*, pp. 30, 36.

(*c*) The place where lies the funeral temple of Rajah Ram Mohan Roy is, as one of his countrymen has beautifully said, "a sacred place for Hindu pilgrimage," and as a matter of fact, it is almost invariably visited by Hindu sojourners in England.

(*d*) A Persian poet says, "The true way of serving God is to do good to man." This wise saying was oft in Ram Mohan's mouth.

Medicine in Egypt.

Earliest Home of the Art.

By "Medico."

THOUGH to Greece must be given the honour of being the mother-land of rational medicine, so far as records are available no country can show ancient indications of the use of medicine as Egypt. Yet it is a striking thing that in those countries where medical knowledge seems to have flourished first, there appears to be the most appalling sanitary conditions of life, and the greatest amount of disease. Old though the Vedic system of medicine may be, the benefits of it do not seem to have materially improved health conditions in this country; the reports of Lord Kitchener on the conditions of Egypt certainly do not convey the impression that the present generation have put into practice the teachings of their forefathers. In the year 3500 B. C. was written that first of all medical treatises, known as the Papyrus-Ebers, with the title, "Book of the preparations of medicines for all the corporeal Parts of Individuals." From the diagnostics of this Egyptian papyrus we can distinguish about two hundred and fifty different kinds of diseases. Included in these are many of the ills common to all humanity, found perhaps as frequently in other parts of the world as in Egypt. Reference is made to complaints of the stomach, the bowels, the bladder, the sinuses of the face, inflammation of the teeth, headache, coryza, ordinary fever, varices, epilepsy, and various other nervous ailments. Others are most closely related to hygiene and concern the ailments which result from unwise feeding, and insanitary habits. Small pox, skin diseases, asthma, anjina pectoris, anaemia, were not unknown, and find a place in these ancient records. Diseases especially prevalent in Egypt today laid low many victims at that period when most civilizations were unknown, the frequency of ulcers, the appalling array of eye troubles, Nile boils, and carrbuncles on legs and breast. Those diseases peculiar to womenkind were exaggerated by the customs which prevailed among the Egyptian women of those days, and the papyrus gives detailed instructions as to how these evils are to be removed. The document is a wonderful one, when it is remembered to what date is ascribed its origin. One cannot but be impressed with the degree to which the knowledge of ancient Egyptian medical men had advanced in diagnostics and therapeutics.

Every physician belonged to a sacredotal college, and those suffering from diseases who desired their assistance had to visit the nearest temple, where practitioners were available. The fees were paid in the form of gifts to the temple from the funds of which the medical staff was maintained. Till the advent of Hippocrates these medical men held the first place, but their medicine succumbed to the Greek school. It is of interest to note a few of the underlying principle in connection with Egyptian medicine which, like most of the old system, was largely based on magic, and the agencies of demons. While this is generally true, it must not be overlooked that the system as a whole shows many evidence of skill which are far removed from "primitive savagery", the pure therapeutics being of a very high quality. Disease is essentially due to the presence of demons or spirits who insinuate themselves into the individual by the various apertures of the body, and ultimately devour the vital organs. Very detailed accounts are given in the medical books of the way in which these creatures seek to make an entrance, and the manner in which they conduct their campaign of destruction. There are certain hours of the day when the powers of these destroyers increases, and at these times it is necessary to take proper precautions. On certain unlucky days, due largely to the fact that the gods are too deeply immersed in other matters and thus unable to afford proper protection, these demons permeate the clothing and afterwards make their way into the system. The sufferings of animals are ascribed to the same causes and demand the same treatment, both medical and magical. It is interesting to note that even the gods suffer in like manner, their divinity not being powerful enough to ward off attacks. The "official religion" recognised positively that the national gods were not exempt from disease. The measure of the divinity of a god was the measure of its ability to triumph over these forces. "The revelation of the secrets of their art or magic, granted only to those men who were their heirs or ministers, is the very foundation of Egyptian medicine." There was thus from the beginning a close connection between the system of medicine and the magical powers of the gods, and ever since therapeutics has maintained a more or less close relationship with these divine influences. It was impossible to separate the remedy proper from the magical influences which resulted from secret rites. As in other countries, so we find that in Egypt there are "gods of healing" though to them are ascribed the presence of certain diseases, especially the great scourges and epidemics. "Egypt, however, strikes an original note in regard to this point, in the very restricted part played by the idea that great calamities come from the gods. The idea of disease sent as a punishment by the gods, who either cause it themselves directly or leave the sinner defenceless against the spirits of disease is quite foreign to the Egyptians." In fact, most of the gods who first revealed to men the means of overcoming these evils, still continue to make them known directly to their heirs.

An examination of their medical treatises shows many strange contradictions. Sometimes one may see a dozen methods of curing one disease, but evidently based on quite different conceptions of the anatomy of the human body. The presence of so many cures and diagnostics, so clearly contradictory of each other, led to difficulty in understanding how they could have been composed. Foucart says that they came to their present form gradually, as did the other books relating to Egyptian religion and life. "The important sanctuaries gathered together small local collections, and later on made exchanges with each other of the collections thus obtained. To the body of information relating to a certain disease generations gradually joined on the ancient prescriptions of different provincial wisdom and grouped around a book on eye diseases, internal complaints and ulcers, all the cures and diagnostics—often contradicting each other—obtained by these combinations." Few additions were made to the knowledge of the early writers respecting the nature of the disease, the chief additions being rather concerned with the multiplication of the magical methods by which the disease could be removed. In the system of medicine described there was much that was childish, many self-evident errors, much that was magical, but it must be admitted that the Egyptian science of healing was many thousand years in advance of the rest of human society. It is sufficient to remind ourselves of the testimony of Homer in the Iliad to the efficacy of many of their medicines, of the great reputation it held in the schools of Rome and Alexandria, of the admiration of the Persians toward it. The Egyptians were men of observation, and though they may have been unable to separate the action of certain drugs from the activities of the all-pervading demons, their remedies would appear to have been efficacious in producing many cures.

Political and Social Reform.

By Dr. Shridhar V. Ketkar, M.A., Ph. D.

WHAT reform we need first, social or political. This question is greatly debated in India with a good deal of vehemence, but with very little profit or wisdom. The inconveniences of being involved in such discussion are various. The meaning of the word "social reform" is not understood as there is no sharp line between social and political problems. What reform we want first becomes an absurd question when we realize that a political reform has some very far reaching influences on social life and a number of the so-called social reforms will have a far reaching political effect. To make an academic discussion as to what we want first, is like asking the old English query, *i.e.*, "What came first the egg or the chicken."

In olden times—several thousand years before Christ, the Brahmanas used to discuss in the Naimisha forest the great question whether the seed or tree was produced first.

We laugh at such queries, but our conduct in discussing whether social or political reform is wanted first, shows very little advancement over those whom we condemn.

Some attempts are made to distinguish the different classes of problems and reforms. Attempt to increase the power of the natives of India in the government, to make some changes in the organization of the governmental power is often called political reform. If we try to push through any legislation regarding import duties, excise etc., it is called economic reform. If we want to make education compulsory, or increase the study of vernaculars in the universities it is called educational reform. Those things for which we do not have any special name we begin to call social reform. If we pause for a moment and consider the effects of each change in the different aspects of life we shall see that each reform has a great bearing on other class of reforms.

At present we find a sharp division among the people on the subject as to what we should aim at first. If we discuss things in a more business-like way asking ourselves as to where we should concentrate our energy there is no harm in it, because in that case we shall have to discuss the matter only from the point of convenience. There would not be that pernicious feeling which is too often displayed in controversies and which makes sections of our people say that the way they preach is the only way for salvation of India and the way advocated by others is foolish.

Those who say that political reform should be done first, are correct to this extent. Many reforms which the people may like to accomplish would not be achieved if the people have no political power to carry them through. Unless the political power is in the hands of the people of the country or rather in the hands of the intellectual classes of the country we shall not be able to progress with sufficient rapidity. But how are we going to use our power, what are we to do with it when we get it? This problem is not answered by those who demand more power. In order to make a battle for the political power we have to show that a certain service to the society which ought to be done, is not done by the Government as it is constituted at present. The common people are not yet certain that a larger amount of power in our own hands is going to do us good. Take for example, the distribution of the important posts under the Government. Our people have almost entirely centred their attention to get the posts in the Civil Service. These positions, if received by our people, would place a large amount of power in the hands of the people of our own race, but what guarantee is there that people of our own country would do us better service than an Englishman can. Suppose that the number of Deputy Commissioners, and Commissioners of our race becomes twice as much as it is now, do we feel sure that in that case the management of the public affairs would improve. I have grave suspicions that they may be worse. When I say this I do not mean any reproach against my own people and their character. Such a condition is due more to the present circumstances. An Indian in the Government service has more to fear than an Englishman has. His loyalty could more easily be questioned ; and he can occasionally be overawed by an Englishman of inferior position. He feels that the Government would not tolerate his services if he does not become absolutely the servant of the will of his superiors. If he be a judge and if he gives a decision against the Government the latter would consider very seriously as to the ways of degrading him. In short, unless the highest power in the land—the power of chastising the executives is given to, or taken by, the people of India, mere admission of our people to higher services will not do any great good. If we have that power I think that the English executives themselves will become different men than what they are now.

How can we absorb the highest power ? The programme therefore, according to my own ideas, is given in the article on the needs for reforms in the Indian National Congress.[*] The Congress by being the real representative of the people can later on become the *defacto* House of Commons. When it assumes that power with all the autocratic appearance of the Government the country will become really democratic.

If we demand greater political power from the British they are not likely to grant it to their own disadvantage ; nor, can we make a good moral demand for more power if we want it simply for the sake of possession. We have a moral basis for demanding more power. Power is needed by us in order to do service to our country. The presumption is that unless we have political power the social economic and educational reform will be very slow. This presumption could be true provided we know exactly the direction in which we intend and make some reforms. Such programme of reforms has not been yet laid down. The present form of Government is not in my opinion given a sufficient trial by the people to see whether it is possible or not to carry out reform under the present system. The real aim of the political reform is forgotten. It is needed to bring about the social, economic and other reforms. Political institutions are not to be toyed with. They are to be used to our advantage, and if they fail to do the service then only they ought to be changed. We should remember that when the British people say that they do not want to part with the power because they owe the duty to the people of India, they are not altogether insincere. Have we ever tried to assert what reforms we want in the country, to carry out which we demand more self-government. When we bring forward a large number of measures, a large amount of social legislation, then the British people themselves will see their unfitness to dabble in the matter and leave many things to the Indian members in their councils. We should first of all try to bring a large number of social and economic legislation, and if we see that the Government rejects to pass them sheerly out of wickedness, purely with the desire of throwing obstacles in the way of the progress, then we would be justified in making every effort to dislodge the classes who are obstacles to our progress from political power. We should not forget that the real political wisdom of the people lies in using the existing institutions, improving them by experience, and in making a number of changes as we go along. Schemes large and very philosophically devised, do not always give the best result. How we lack in this spirit could be seen from the fact that the extremists were unwilling to join a moderate congress which could not take up an ideal which the extremists considered higher If they wanted any improvement in the moderate congress they would have had ample chance to make them by bringing amendments to constitution after they joined. We have still a great deal of scope for work. If the provincial and national Legislative Councils can meet our needs why change the political institutions at the very outset. By making agitation at present for a larger amount of political power we are displaying nothing but ignorance.

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[*] In the Rajput Herald for April—May, 1912.

In agitating for political reforms we should remember that we shall not be able to exact a Parliament from the Government. We may agitate but the British people are not going to give any heed to our agitation if we want political power from them. We have no power to exact it. If we can exact it we can as well assert our independence. Again if the parliament is granted to us what is going to be of the National Congress. It would mean nothing but a death to it. The present expanded councils have already taken away a great deal of interest which the people used to feel in the congress. As long as the Government is not making its religion to oppose social reforms, and as long as we have chances of developing the congress and of earning vast powers for it we have every reason to be hopeful.

The leaders should not be pessimistic. They should realize that voluntary organizations have still a great deal of scope for work. The work for the uplift of the country is multiform. Part of it could be done by using the agency of the Government while the part of it can be accomplished without the Government aid. There is a great deal of work to be done for the national betterment and it is the duty of the thinkers in the country to discover it Instead of agitating for greater political power we have to use the power which we already possess. The temples in India have a great deal of money which can be utilized for public purposes. This money is either hoarded or spent in litigation or in dissipation by the temple priests. Abuses like these are manifold and are waiting for leaders, for their own removal. But to social legislation, calculated to remove such evils no attention was paid. The active Reformers have been men guided either by false ideas of reform or by false motives and the political agitators were centred on one object, political reform and securing of civil service posts. Under these conditions I feel compelled to say that with the exception of a handful of persons who took part in agitation, there were no men with real love for the country. The Anglo-Indian papers have been giving a gratuitous advice to the people and politicians, and that the country needs social reform more than political, and that we should not strive after what we cannot get. But unfortunately the advice was ignored, because it came from the wrong quarters and also because by the words social reform the people understood female education, abolition of child marriage, and widow remarriage. Making mis-statements will try to make a capital out of it, and may make the unhappy conditions as an argument to propagate, in India their God, Son, and Holy Ghost. A Missionary's criticism need not daunt us because we have enough knowledge of the "holes" in the occidental society and its immora side, that we can easily silence the unfriendly attacks

Whatever may be the case, we should remember that the work for our own uplift is to be done, and whatever difficulties we may be feeling in the work they ought to be removed. The real patriotism does not consist in making a whitewash over the grave sides in society, but in exposing them and in fighting against them. One requirement to carry out a propaganda for social reform is the knowledge of the actual conditions in the country. We, at present, do not possess an accurate knowlege of the conditions of labouring classes, of the social morals, of the relations between landlords and tenants, of the insanitary conditions of life and of many other things. We have a high death rate, but we do not know the causes therefor. We do not know whether so high a death rate is a normal condition of the warm climate, or whether there are some other potent factors. We have besides the tropical climate theory on the subject, some others such as child marriage, degradation of women by *purdah*, the lower stamina of Indian people, bad nourishment and many others. But to what extent each of these and other causes really cause such high death rate, is not properly known.

The chief object in all the reforms is to lead a higher kind of life. The talk of liberty, equality, and other such things is all right. It has its place ; but no true reformer should consider that his civic duty ends, when he fights for better political privileges. Those who fight for political reforms should remember that they are to fight not for themselves, but for the happiness of India, of which the sentimental idealists who would be content only by political equality forms a very small class. We must not ignore that, the multitudes in India or in any country as a matter of fact, will be perfectly willing to live under any form of Govenrment. The multitude would like some more physical comforts, and it is the duty of the leaders of the society to alleviate the conditions of the multitude. In order to know real facts of society we want commissions. I would have personally been more delighted to see the appointment of a commission to investigate the condition of temple management or the life of the working classes in large cities, or the social morals, than a commission on the public services. Such commissions will bring to light facts which would give the social leaders, and the Government a splendid opportunity to redress the unspoken grievances of a large number of our countrymen.

I know that there are some people in the country to whom the idea of appointing commissions to investigate into things which I have mentioned above (especially in social morality), will not be palatable. They feel that if such inquiry is made then the "Holes" in our own society will become an object of the foreign unfriendly gaze. Again as we today feel a great deal of the consciousness of our superiority in morals over the Western people, perhaps the only point which has remained to us to boast about excepting our high civilization of the past—some of us feel afraid that things so discreditable may come to light, that we may not be able to boast of our own superiority. Such are the inner feelings of many of us, and we hardly dare express them.

All I need say in reply to such fears is that civilized communities have their dark side also, and in case we find a great deal of unhappy condition of affairs, we should not therefore be afraid that the foreigners will fling these things at our faces. Most of us come rarely in contact with foreigners to hear their blame. Some do come in cantact with them ; the foreigners will not necessarily injure our feelings, seizing opportunity of the facts which such commissions may bring to light. There are very few foreigners who would care to read the Government reports and those who read them are generally students of social and political questions who are not at work in an unfriendly spirit. To conclude I may say, that we need reforms and reformers of all kinds. What reforms we should take up first is a matter of convenience.

In our corporate capacity we should, to a certain extent be opportunists. We should try to get those things which we can get. After we get them we should strive for more. This policy should not become an absolute tenet however. Our aspirations also ought to be high and so also ought to be our demands. Sometimes when we try for a great deal we get something. Again there is a danger of giving up the chase when we are slightly repulsed by thinking that we cannot get it. All I mean to say is this, that we should not despise the little gains which we may get if we make a demand for it. There are so many things to be done. The reformers need not feel disappointed, as the Government cannot object to all. We should not become pessimistic even though many things to dishearten us have taken place. But the real spirit of a leader lies in not being disheartened even at the most critical time, but to keep the people cheerful. We have to make the Government more useful and serviceable, and I do sincerely believe whether other people agree with me or not that it has not past all redemption.

Legislation in Hindu Law.

By Mr. C. Rajagopalachar, B.L.

IT is now accepted by all that the Mitakshara and other books, the rules enunciated in which are enforced as Hindu Law, did not correctly embody the growing customs of the land, and that it was a mistake to have accepted them as the final authority for the law to be administered to us.

But the mistake was persisted in for a long series of years, and if the Hindu population of the country did not know or follow Mitakshara before the English lawyers came, it has been now the law and custom since they began to administer what they called Hindu Law; and the only way in which we can change any rule now obtaining, even though it might never have been the real rule before its introduction by the foreign lawyers, is by legislation.

Principles of natural justice demand a number of changes in the existing law; the welfare of the country demands a number of other changes, and changed notions of modern life and civilization would recommend yet many other changes. It is proposed in this article to refer to some of the principal points in which legislative change is desirable under one or another of these three heads of reasons

Marriage, Divorce and Maintenance.

The incidents of divorce are:—(1) The right not to be compelled to live with the other party to the marriage and (2) The right to re-marry.

The husband in Hindu Law is permitted without a divorce to re-marry a fresh wife or wives. But he would be liable to answer a suit for restitution of conjugal rights at the instance of any of his wives unless he can prove adultery or like causes for separation.

The wife in the higher castes never has the full divorce right. But the first incident alone may be obtained if she proves great violence which renders it unsafe for her to live with the husband or such continued illusage as would be cruelty in English law, sexual misconduct of the husband, even open and defiant misconduct, not being enough.

The right to all the incidents of a divorce is recognised in some of the very lowest castes by special custom, which has to be proved.

I do not refer to such rare cases but speak only of the ordinary Hindu law. The unbounded right of a Hindu husband to marry any number of wives is contrary to the dictates of natural justice and certainly not in consonance with modern civilized notions even as obtaining in India.

It appears therefore just that no husband should be permitted in law to re-marry while his wife is living, unless he should obtain a divorce for good cause, or unless he has no male issue and has lived with his first wife for over 10 years or some such period, or after proof of material misrepresentation which led to his first marriage.

In the matter of divorce, no Hindu wife would remarry or even if willing would find a husband. It is therefore unnecessary, though natural justice would demand it, to create a full divorce right for the Hindu wife, at present. But so far as the first incident of divorce goes, the right to live away from the husband who is guilty of cruelty or sexual misconduct should be given to the wife.

Whenever a court decrees that a wife is entitled to separate maintenance, which means either that both parties desire to live separately or that the husband is guilty of flagrant injustice or cruelty, the amount of maintenance awarded can no longer be on the beggarly scale hitherto obtaining. Civilized India cannot ignore the fact that when a Hindu girl enters into marriage with a husband she does so with the prospect of enjoying the greater portion of his income. When the husband's own gross sin entitles her to separate maintenance, and yet she is prevented from having any new connubial alliance, there is no reason why the husband should not be mulcted in a large fraction of his income, and the wife be kept by the help of the State in a position approximate to that of her original expectation.

The ancient theory that the State should not interfere in the social affairs of the people is not now generally accepted even in western countries. But in oriental countries the theory is certainly wrong in three ways:—

1. The state is looked upon by ancient custom and tradition as, and is to a great extent as a matter of fact, the curator of the social rules, privileges and punishments of Eastern peoples.

2. In oriental countries there would not be any revolution, or even opposition of any active sort against moderate or even considerable changes in social rules by the State's command,—the Orientals being more law-abiding than the Westerns.

3. There is no great progress probable in eastern countries by the people themselves and it must be initiated at the State's instance if it is to be had at all.

No real fusion of the various classes to form a permanent solid nationality can be effected unless there are intermarriages between them. Marriages between families of different social standing based on wealth and influence can never be expected, nor are they necessary to help the forming of a nation. But men of equal position and influence should not have any bar against marriage based on any class system founded on birth. This at once leads to a division of the people, and weakens the strength of the nationality. Greater facts such as an alien oppression, or common grievance assisted by geographical and administrative unity might create a nationality. But unless it is immediately followed up by a thorough blending by intermarriage, as soon as the common grievance is removed, the tendency is to split again.

It is going against Indian sentiment of the strongest sort and of universal vogue to recommend marriages between a Brahman and a Sudra of even high status in society. But as long as this is so, there is no great hope for a common nationality in India, greatly unwilling as an Indian must be to be forced to confess it. It is also to be added that the breaking down of this sentiment may be hoped for, as we find that illicit intercourse between Brahmans and Sudras is largely indulged in, which proves that there is no real sentimental impossibility in such mixed marriages. It may also be pointed out that the lower classes are every where imitating the customs and lives of the higher class and the division therefore between them is tending to vanish; and further that the occupations of life are in future likely to be evenly distributed among the various castes, and not, as in former times, divided into divisions corresponding to the demarcations of caste.

This hope, however, is very distant; and India can aspire only after a temporary nationality in the immediate future, based on common aspirations and geographical contiguity. When the immediate reasons for temporary union are removed, we can hope for a union-analogous to the union of federated states, based on policy and supported by justice and fair treatment of the various elements by the federated whole.

Marriages, however, between sub-divisions of the various castes can be hoped for at once. This step is a great advance, and may, by the very reason that the Eastern mind moves slowly and will look upon the slightest change as an entire innovation, hasten the dissolution of the bigger rule itself and make the larger intermarriage that is here proposed seem no greater innovation Hindu law as interpreted by courts does not prohibit marriages among subdivisions of the same caste. It certainly prohibits any trespass beyond the caste. If a case should come before them, Indian courts according to existing law are bound to declare a marriage between a Brahman and Vaisya invalid, and their children would be illegitimate. However, improbable it may be that any large class of people would accept a particular reform themselves, there is no reason why the law of the land should put a bar in its way. There is no objection, moreover, to legislate by way of interpretation of existing uncodified law and remove the necessity of doubts as to what are castes and what are sub-castes. It is therefore proposed that an Act should be passed to legalise marriages between members of the various castes and sub-castes of this country, though they may profess the Hindu, Christian, Jewish, Muhammadan, Parsi, Budhist, Sikh or Jaina religion and prescribing a form of registration for the same.†

Adoption.

In spite of the modern innovation of wills, and the consequent extended scope in the utilising of property after one's own life-time, the practice of adoption has still great vogue. It has its pre-eminent use in providing for the undivided Mitakshara brother's widow, an artificial son, who if well selected may be her protector and give to her, in a way, her due share in the family properties.

The value of adoption therefore is considerable, as long as the law regarding survivorship remains what it is. The changes which ought to be made in this department are three—one being minor and a matter of mere form, and two others which are of importance. It would be desirable first to abolish the legal necessity for proof of ceremonial completeness to establish an adoption. Ceremonies may be indulged in to give the son the religious capacity to act as son; but to acquire the proprietory rights of a son, the more adequate and sufficient form, which would obviate the necessity for endless litigation and perjury, would be adoption by registration before a public servant like the Sub-registrar of Assurances or a Revenue Officer like the Tahsildar or his Deputy. At present, of course, there is nothing to prevent the execution of a deed of adoption and its registration. But cases are known where such deeds have been registered and yet parties contend that there was no real adoption.

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† The Brahmo Marriage Act as it stands at present does not apply to persons professing the faiths mentioned.

A more important change is that in all castes it should be made legal to adopt a son of any age, and even though he might have passed his *Upanayanam* or marriage. There seems to be really no reason why a man when the law gives him the right to select a son, should not have the right to choose one who is a little more developed than a mere baby. It is bad enough to have to choose a baby for wife and wait to see what sort of woman she will grow to be. There is no reason why one should not be better off in choosing one's son.

The right given to the widow to adopt a son is one which, above all things, relieves her otherwise entirely destitute position, if her husband should have belonged to an undivided Mitakshara family and had no male issue. Even if her husband was separated, if he died leaving no property drafted testament, her position is not much better, with a host of unsympathetic reversioners keeping a strict Hindu Law watch over her enjoyment of her husband's properties.

In this matter of great importance therefore it would be necessary to make the widow's position in Western India the rule all over India, *viz.*, that no authority from the husband or from the sapindas is necessary for a valid adoption If a husband had the time or forethought to give a direction to adopt, he would himself have done it or executed a will.

As for consent of sapindas, it was on the part of the judicial committee of the Privy Council, a piece of gross ignorance of all ordinary human nature, to believe that any sapinda would give his consent to the adoption of an heir to property which would otherwise be his own.

Survivorship.

The law of survivorship among undivided brothers seems to have no justification for being enforced any longer. If the whole of Bengal could accept Jimutawahanas rule, there is no reason to believe that if the Pundits of other provinces had similarly interpreted the law for their country, and the courts enforced such interpretation, those provinces also, would not have been perfectly content and prosperous under a uniform law of succession for all India.

It is unnecessary to dilate on the reasons in justice, policy and civilization, to give the right to succession to one's dearest relations; nor is it necessary to more than state the next proposition that one's wife and female children are dearer than one's undivided brothers, however affectionate they might be. An affectionate brother would certainly be a more affectionate husband or father.

Revolutionary as it may appear to be, one should have no hesitation therefore in recommending an immediate reversal of this doctrine of Mitakshara survivorship. It may be firmly believed that if the legislature should pass an Act tomorrow to emancipate sonless widows and give them the same rights in ancestral as in separate property, there will be no retardation in material prosperity, and no dissolution of family bonds. If the brothers will feel a little less tied up to each other, there will be corresponding advantages by the way of increased interest in one's property and increased respect shown to women. The right to property is a potent factor in extracting respect; and even general female education, one may believe, will receive an impetus. By such a change there will be no greater confusion among vested interests and recognised rights, than when the High Court of Madras by mere interpretation suddenly extended the period of limitation in a very large class of cases from twelve to five times the number of years, than when a large body of rules regarding the mutual relations between landlords and tenants are suddenly revised, than when the whole system of primary, secondary and university education is suddenly changed wholesale, than when a large survey or settlement party marches through the country, alters boundaries, changes the assessments, and reserves as forest, large bits of private property. There have been no revolutions or so much as a powerful agitation even on any of these occasions. Our people are pre-eminently law abiding, and are ever ready to adopt changes provided they come from the great State-power above. There need, therefore, be no hesitation in making whatever reforms as appear just or expedient. Limits of space prohibit the exhausting of the subject even in a cursory manner by a reference to other desirable changes, such as in the matter of the son's right by birth to a share in ancestral property, a son's right to protect property from the creditor by proof of an immoral purpose, the father's powers of alienation, the order of succession, and the testamentary power of a Hindu.

It may however be mentioned that with reference to the son's right in ancestral property the law as enunciated by Jimutavahana may be accepted by all India, that with the acceptance by the Courts of the power of an undivided member to sell his share of the family properties, we may demand that the power of testamentary disposition to the same extent may also be given to him, and that some near relations like a sister's son or a sister should be given an early place in the order of succession and not come after all the Sapindas and Samanodhakas are exhausted.

With regard to the manner of achieving these legislative changes, they may be divided into two classes, (1) Permissive and (2) Substantive.

In permissive legislation or that which may pass for such, like that proposed regarding the legalising of mixed marriages, adoption by registration, adoption of grown-up sons, and adoption by widows without regard to the consent of Sapindas or authority of husbands, the legislature should find it easy to enact laws, and an ordinary demand from educated petitioners should be enough to initiate the changes.

In the matter of substantive changes proposed, there should be a distinction drawn between those dictated by bare natural justice and those desirable in the interests of progress and civilisation. The changes proposed to curtail the husband's right to re-marry when a wife is living and to give the wife a right to live away from an adulterous husband are changes of the former class. The increased allowance by way of maintenance which the writer would give to the wronged wife and the conferring on the widow or daughters of an undivided brother a right to succeed to his share, are also, one may venture to think, changes demanded by natural justice It must be easy to classify all the changes proposed. What is urged is that where natural justice calls for a change, the legislature should act as in the case of permissive legislation, on the motion of a few educated petitioners. In cases where modern notions of civilised life would have a change, there is no doubt we should obtain evidence to show that the country asks for it before we can move the legislature successfully.

It is therefore recommended that an organised system be adopted to collect evidence as to popular opinion in these matters in order to revivify the petrified Hindu Law. The most convenient organization suggesting itself to one's mind is that the Bar Associations in all the principal towns in the country should add to their work, this collection of the popular view—that each legal practitioner should be supplied with printed forms of questions which in the course of his practice he should get answered by his clients and signed by them and send to his Bar Association. A mass of evidence can thus be collected in a few years; with its strength it must be easy to move the legislature.

It may also be mentioned that whatever might be the difficulty in obtaining privileges for the Indian people from their Government, which would, interfere with the "strength and unity of the Executive," they will not in these matters meet with such unwillingness to legislate on the part of Gevernment; for they do not touch either the prestige or the authority of the rulers.

Graphology Vindicated.

By Mr. Keshavlal L. Oza, M. A.

GRAPHOLOGY is an art of reading the character from handwriting, and forms a fascinating and useful part of applied psychology. Like all mystic arts, it was first conceived in India, and brought to perfection in the West. Modern researches have shewn conclusively that the diversities of handwriting owe their origin to physiological causes and that the *handschrift* gives an almost infallible indication of the writer's character and disposition. An expert in graphology writes :

"Let us take a man with light auburn hair, blue sparkling eyes, a ruddy complexion, ample chest, and muscular, well-rounded, agile frame. When such a man sits down to write, he makes short work of it. He snatches the first pen that comes in the way, never looks how it is pointed, dabs it into the ink, and then dashes on from side to side of the paper in a full, free and slipshod style, his ideas—or at all events his words—flowing faster than his agile fingers can give them a form.

On the contrary, select a man with deep black hair, black eyes, brown or sallow complexion and thin, spare form. After weighing well his subject in his mind, he sits down deliberately, selects and mends his pen, adjusts his paper, and in close, stiff, and upright characters traces at a snail's pace his well-weighed and sententious composition."

No two caligraphical productions are alike since the flexibility of the muscles differs with different persons and with the same individual at different periods. A very careful observation of the finals, stops, and signatures in particular enables the student to get at the thought and the emotions of the writers. Thus, roundness in finals means ease ; angularity, ambition, and quick temper. A dark full stop indicates grossness while a faint full stop shows want of energy and push. A clear, elegant, simple signature is the indication of a gentlemanly mind, an unostentatious person. A flourishing signature seeks display, it is egoistic, fond of praise, and is often indicative of a taste for the frivolous.

A lady who has given much study to this subject remarks : "When the letters of a handwriting are of a very mixed and incongruous character, some being large, others small, some cramped, others free, some clear and open, others indistinct and close, it shows a great want of stability and perseverance, with very little decision, and a great want of ballast. People whose writing shows these characteristics are generally too easily led by the advice and persuasion of those they like, whether that advice be right or wrong. Though in many cases they are extremely obstinate and dogmatical, they can generally be influenced greatly by their affections, and also by their vanity, of which they usually have a good share. It also shows, when interspersed with dashes and curves, a tendency towards exaggeration and "white lying", often irritability and nervousness, subject to fits of despondency, though generally of a lively temperament."

Of recent years, graphology has made great strides and been much in evidence mainly through the painstaking industry and keen observation of Mr. Eugene Gorrie, "Sunnyside", Melton, Mowbray, England. Mr. Gorrie enjoys the patronage of over twelve thousand men of light and leading all over the world, and he fills the bill much in the same way as Stuart Cumberland did by his thought-reading experiments. Mr. Gorrie has over thirty-four years' experience in the analysis of handwriting of all sorts and conditions of men and women, not excluding even those bewildering eccentrics who write something midway between heiroglyphics and cuneiform. So skilled is he in chirographical ciphers that he can read the vivacity and variableness of the French man as infallibly as he reads the delicacy and suppleness of the Italian in the individuality of penmenship exhibited by these nations. There is nothing occult about Mr. Gorrie's work, and it would be doing him a rank injustice to surround his personality with anything approaching supernaturalism. Unknown, untold and unexpected circumstances often occur to upset his or anybody's calculations. But making allowance for shortcomings, his readings are reasonably accurate. The sketch which he based on a specimen letter of Mr. Lloyd George reproduced in the *Daily Sketch* comes marvellously near the truth, and amply justifies Mr. Gorrie's reputation as the psychologist of the scribbler. In order to convince the sceptics that graphology affords an interesting clue to the inner nature and motives, the present writer begs leave to transcribe the fully detailed graphological characterograph prepared by Mr. Gorrie on June 3rd, 1914 from a letter addressed by the present writer to Dr. Taylor of the Phrenological Institute, Skipton Street, Morecambe, England. So far as the 'abysmal deeps' of his own personality are revealed to him, the present writer has no hesitation in declaring the following sketch as remarkably true to life.

Positive or Negative—If he is not a man of daring originality, the writer has a certain individuality, which prevents him from being commonplace. Will-power is not lacking, though it is hardly bold enough to remove mountains. He does not exert his will on every occasion, yet he is neither putty-plastic nor invertebrate. He is not wanting in power to hold on, to keep on the same tack, and he can show considerable firmness in small ways that affect himself and his immediate surroundings. But for his clear judgment he would be obstinate at times, but he is greatly guided by reason and evidence.

Pugnacity or Pusillanimity—He has no love for strife, no desire to attack. What combativeness he has is more civil than military—that of a scholar and moral teacher rather than that of a soldier. He is no man of blood and iron like Bismark. He believes in evolution rather than revolution, is pacific no less from temperament and predilection than by the force of logic, and he seldom gives others just cause for complaint, anxiety, or offence.

The "First Person Singular"—Self-esteem is not large. He is not desirous of rule; he does not seek to hold the reins or have the upper hand. He is a modest man, never boastful, but rather unassuming than otherwise. Not exactly diffident, but a little lacking in self-confidence at times. He has, however, a high sense of duty and responsibility, and these qualities help on the moderate degree of confidence he does possess, and when at the post of duty, enable him to assume more confidence than he feels. He lacks the rough-and-tumble qualities which fit a man to be a great leader. Appreciation from a wise and candid friend is not without its charm, but he hates flattery, show, ostentation, pretension, presumption, and such-like.

Heart-Stirrings.—He does not seem to be too fond of the "madding crowd," nor is he one to make great fuss or display, but those whom he admits to his inner circle, will be loved and valued highly. In all probability, his domestic organs are somewhat subsidiary. He seems to be rather ignorant of violent emotion. He loves with a reasonable and reasoning affection, which has neither inaccessible heights nor abysmal depths. Withal, there is something attractive in him, a kindness, a geniality. In trouble he would be sympathetic, but he is never mankishly sentimental.

Head, Calibre and Culture.—Intelligence, culture, taste, refinement, are qualities in character prominently indicated. He should be deeply interested in literature, the science and arts, and he knows how to appreciate the style of the best authors. He is a careful observer, possesses keen discriminative judgment, and a mind which forages out the truth of matters. He is a thinker, reasoner, scientist, philosopher and critic. He sees discrepancies in people and things. His opinions are formed partly intuitively and partly inductively, and he can examine questions deeply when occasion demands. He is most clear in his ideas, his mind never being in confusion or disorder. There is no nonsense about him. He deals in realities. His imagination is kept within bounds. I think he is too exact and precise to make an orator, otherwise he should be a good, clear and intellectual speaker. With the pen he is at home.

Propelling Powers.—There is good concentrated effort without much waste of power, but though industrious in a marked degree, I do not know that I would call him a man of great energy or bold enterprise. He will never redeem the wastes, but he will cultivate with skill and taste his pleasant garden-close. There is a tendency to minutiae, with great carefulness, and he may waste time over details—devote time to trifles which might be expended to greater advantage on more important undertakings.

Prudence and Policy.—He has unequal spirits. His expectations are not extravagant, and he is neither careless nor improvident. He is a conservative in the non-political sense of the word. He does not like headlong, insane recklessness. He is a man who weighs the ways, and then chooses the one best suited to the end in view. He knows the value of thoughts, of expression, and of means. He is not one to make much waste. It is generally found that this class of character, with its microscopic eyes, is to an extent myopic. It lays too great a stress on the immediate, and too little on the far event. Hence it is apt to let little things worry and discompose it, and to avoid the comprehension of the far and gigantic. The writer will never be a Milton; he has insufficient perception of the sublime; but he has an almost Shakespearian power of minutiae.

Materiality and Morality.—The moral basis of the character is excellent. Conscientiousness is a powerful quality; he has a high sense of moral obligation, personal integrity, honour and duty. He is not rash in making promises, but aims at being careful, reliable and just in all that he does.

The foregoing is a typical specimen of Mr. Gorrie's more fully detailed character reading. The present writer is fully convinced that graphology, as represented by Mr. Gorrie, is not an idle amusement or 'side-show,' but an index to inner nature as infallible as Bertillonage or Sir Douglas Galton's system of finger-marks. Five shillings is a modest price to pay for a delineation so detailed and reliable as the above. It is hoped that some of our readers will avail themselves of an opportunity within the reach of the humblest. Graphology likewise simplifies the task of the modern business man for it places Science at his disposal. As Mr. Thomas Russell remarks, "Graphology is not a superstition or a 'fake' science, but a cold, commercial proposition based upon scientific observation." Hence the necessity of utilising it in the selection of agents or employés. It economises time wasted in interviewing hungry applicants, and in wading through reams of testimonials usually written on the '*de mortuis*' principle. Mr. Gorrie has helped several firms which sent to him the letters written by applicants by singling out the applicant possessing the requisite ability, discretion, and integrity.

Further particulars can be obtained from Mr. Eugene Gorrie, Sunnyside, Melton, Mowbray, England.

THE
Hindustan Review.
LITERARY SUPPLEMENT.

MOTTO :—A reviewer of books is a person with views and opinions of his own about life and literature, science and art, fashion, style and fancy, which he applies, ruthlessly or pleasantly, dogmatically or suggestively, ironically or plainly, as his humour prompts or his method dictates, to books written by somebody else. The two notes of the critic are sympathy and knowledge. Sympathy and knowledge must go hand in hand through the field of criticism. As neither sympathy nor knowledge can ever be complete, the perfect critic is an impossibility. It is hard for a reviewer to help being ignorant, but he need never be a hypocrite. Knowledge certainly seems of the very essence of good criticism and yet judging is more than knowing. Taste, delicacy, discrimination—unless the critic has some of these, he is naught. Even knowledge and sympathy must own a master. That master is sanity. Let sanity for ever sit enthroned in the critic's armchair.—*The Rt. Hon'ble Augustine Birrell, M. P., on " The Critical Faculty."*

THE BOOK OF THE MONTH :

Florence Nightingale * and her Work.

By C. S. BREMNER.

EVER since the Boer War I have remembered an incident that occurred in the military hospital at Cape Town. A number of idle women removed themselves from their sphere of uselessness in Britain and filled up the hotels of the South African capital, running up the prices to an awesome figure and thus seriously inconveniencing officials and others who had real work to do. They were of the very kind that Florence Nightingale hated and sent home from Scutari as incompetent. They were " ministering angels," untrained, undeft, lazy, very much in the way. One of the species was in the Cape Town hospital, elegantly dressed and picking her way among the beds with a basin and sponge. She spied an exceedingly good-looking young soldier : "My poor fellow, would you like me to sponge your face ? " " It's been done sixteen times already to-day, but you can, if you want to," was his reply.

The strange feature in Miss Nightingale's case is that she has fallen a victim to British sentimentality, and to the millions of these islands she is the Lady with the Lamp, passing down the four miles of beds, her very shadow blessed by the men on whom it fell. It deserved to be blessed, and she deserves the title of Saint Florence which appears on a stained glass memorial window in a city of the United States. When the sentimentalists among her band of 38 nurses mentioned sponging of faces and religious consolation to the Lady-in-Chief on the voyage out, she tersely replied: "The strongest will be needed at the wash tubs." Perhaps womanly intuition warned her of the true state of things, only six shirts have been washed during the previous month; there were over 2,000 men in the hospital. Her first requisition was for 300 scrubbing brushes to clean the Scutari pest-houses, styled hospitals. Sir Edward Cook has done well to re-tell the nauseous story of the gigantic muddle. There never yet was a war in which terrible things have not happened in the way of neglect, confusion, disorganization, general misfit, useless sacrifice of life. In the Crimea 2,000 men were killed in battle; 16,000 in the hospitals. A defeat in battle is less murderous than a defeat in hospital, and it is due to Miss Nightingale that the defeat was not a worse rout than that retreat of Xerxes from Salamis.

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* *Life of Florence Nightingale* by Sir E. T. Cook, Macmillan's 2 vols. 30-net.

The prejudices of the military men, the meanness, jealousy and spite of some of the Medical Department, make sorry reading; Miss Nightingale herself remarked that if these men had had their way, they would have burned the Lady and her Lamp at the stake. The mortality rate of hospital was 42·2 per cent. when Miss Nightingale arrived; it shortly fell to 2·2 and some military and medical reputation went down at the same time and never went up. It is a significant fact, not without parallel in Anglo-Indian annals, that Dr. Andrew Smith, Director-General of the Army Medical Department 1853-58, the man whom a later War Secretary, Lord de Grey (Ripon), considered, ought to have been court-martialled along with several other grossly incompetent persons, was decorated!

Miss Nightingle evolved order out of chaos, snatched men's lives from the jaws of death; she, not only reformed the hospitals, building a new wing at Scutari at her own expense, successfully dealing with a strike during the building, but she helped to clothe and feed the army itself. The soldiers who lay in their beds (when these could be got from the stores) watching and hearing a good deal, were mightily interested when Miss Nightingale, having reduced all to order, went to the Front. Her visit was to the hospitals there, but they confidently expected that Sebastapol would fall as a result. Instead, Miss Nightingale fell ill and was herself at death's door. All England trembled, and breathed a sigh of relief when she was out of danger. It was in the trenchers of Sebastapol, as well as in the Scutari wards, that she developed that wonderful regard and affection for "Her children," which distinguished her throughout life. There were men dying on their feet, still working in the trenches. When besought to enter hospital, they replied that too much work would then be cast on their comrades and that the hospitals were overcrowded. When she returned to England after twenty months of hell, as some one has vividly phrased it, she refused the man-of-war placed at her disposal by a grateful Government, the offers of brass bands of several famous regiments which proposed to sound the loud timbrels in her honour at London station, travelled *incognita* as Miss Smith and walked up to her Derbyshire home from the station. Now it is just at this point that all the biographies of the Popular Heroine stop, save for a few touching allusions to her bed-ridden condition, her religious submission and so forth. She had begun life as a unitarian, ended it as a mystic and regarded, so far as I can make out, nearly all our ecclesiastical arrangements as organized Scribes, Pharisees and hypocrites, the lineal descendants of those on whom Christ pronounced woes. But goody-goody twaddlers know nothing of this; she was always the Lady of the Lamp. Nor will it be the fault of the British press of to-day if their wrong impressions get corrected. This fascinating biography of a great woman, equal to Boswell's Johnson, in style, and far superior to it in living interest, is in two volumes and its pages number a thousand. But the ways of reviewers are to publish a review on the day of publication before the book is, or could be, read. It is told that one of the craft observed: "I've been reviewing such an interesting book; I've half a mind to read it." A large number of the reviews of Sir E. T. Cook's biography, from which I personally would not spare a single page, do absolutely nothing to shew us the real aims of Miss Nightingale's life, her work for general sanitation, and for India. The Crimea was a mere episode in her span of 90 years. It was the jumping board from which she dived into the great world of affairs, especially two great Government departments, the War Office and the India Office; and India itself. It is amusing, but tinged with a trifle of sadness and a mere *nuance* of contempt, to observe that one of the great British military papers never gives a line to Miss Nightingale's work in these two departments. One of the chief London evening papers never once mentions India with which the second volume of the "Life" is almost filled; it dismisses the War Office with two lines on the resentment her initiative had aroused in every corner of its jurisdiction, never alluding to why. The chief London weekly review devotes 6 lines to a nurse's idiotic objection to a certain cap, two lines to India, nothing to the offices; another of the weeklies has not one line to the three. So much for the vigour and independence of our press, especially when appraising a woman's work. The poet Spencer commented on men's unwillingness to estimate justly women's work in literature more than 300 years ago, and truly says that their failure in impartiality vitiates the value of their own work, since thereby they lose and confuse the standard. The late date at which this review appears, due to the space *India* has given South African troubles, enables the reviewer to point out that exactly the same thing takes place to-day. Florence Nightingale wrote in a *Nineteenth Century* article in 1878: "We do not care for the people of India...the saddest sight in the world is the condition of the ryot." She was the great perturber of the official mind; indeed herself, Mr. A. O. Hume and Sir Wm. Wedderburn (both mentioned in the life—Sir William as a very able and important collaborator), made a trio who caused the Government of India and the India office a great deal of fruitful trouble. 'May their tribe increase'!

The result of the article affords an interesting illustration of the kind of power Miss Nightingale wielded for at least 40 years. She sent the Secretary for India, Lord Cranbrook, " Her poor little article, he poked up the Viceroy, Lord Lytton, the only one out of six Viceroys with whom Miss Nightingale could do nothing. She was, indeed, a power in the land and the names bestowed on her by her collaborators and biographer, the Providence of the Indian Army, the High Priestess of Sanitary Science, the Sanitary Servant to the Army and Peoples of India, the Advisory Council to the War Office, the Consultant in Sanitation, give a faint idea of the scope and vastness of her work. Mr. Jowett of Balliol College, with whom she had a long and close friendship for more than 30 years, and who attempted to induce her to take up Literature and Philosophy instead of wasting her brilliant gifts on diplomacy and sanitation, once jestingly addressed her after an interview with a Great Viceroy, Lord Mayo, as "Florence the First, Empress of Scavengers, Rev. Mother Superior of the British Army, the Governess of the Governors of India." But she shook her head and said: "Maid of all (dirty) Work, or the Nuisances Removal Act : that's me."

The Crimean War was an episode in Miss Nightingale's life, the prelude to a mighty Nibelungen epic. Had she not been ready, her loins girt, her shoes on her feet, her staff in her hand, the oil of the best preparation the world could then give burning brightly in her lamp, the great Call to Duty she received from Sidney Herbert, Secretary for War, would never have reached her. As it was, she returned to England to the friendship of the Queen and Prince Consort ('How I wish we had her clear head at the War Office,' wrote the former in her diary) to co-operate with and to lead the Health and Sanitary reformers of the day. The disclosures of the Crimean War had caused an Eclipse of Mars. The sun of Miss Nightingale's influence was climbing to the zenith. All reformers were proud to rank themselves on her side. England had three great rebuffs to her self-complacency to bear in the fifties : the Exhibition of 1851 proved that many of her manufactures were not only inartistic but in depraved taste; the Crimean Muddle shewed glaring incapacity, stupidity, conceit ; so did the Indian Mutiny to those who are looking for real reasons and not for greased cartridges. A great cry was raised for scapegoats and a Royal Commission on the health of the British Army was appointed in order to find them. Sidney Herbert was made President, and Florence Nightingale, who, it is reasonable to suppose, would to-day sit on such a commission, exercised the sweet feminine weapon of influence. She was his lieutenant, right-hand man and inspirer, the terror and bogy of the W.O. Between them they packed the Commission with reformers, coached the witnesses, prepared searching questions for the enemy, wrote the Report, and then proceeded to enforce it, using such means as were available. The Commission reported with express speed, for in Florence Nightingale it had one of the ablest organizers and administrators the world has ever seen. Herbert too, was a host in himself, a patriot, a born diplomatist, of a sunny, genial disposition. The commission began to sit in November 1856 and reported in August 1857. One needs to remember that Miss Nightingale—was one of the master-minds of the Century. Her biographer remarks: 'A great Commander was lost to her country when Florence Nightingale was born a woman. presumably Britons could never permit an invading enemy to be hurried out of their land by a Joan D'arc. Her characteristics were those of a great Commander: a mind of extraordinary breadth, one that could deal with legions as others with units; a complete grasp of detail; the seeing eye; inspiration and enthusiasm. The whole was blended with tenderness and deep emotionalism. She was also profoundly religious, a mystic, one who cast all her heavy burdens on the Lord and worked with a practical mastery of the central secret of metaphysics, "The kingdom of Heaven is within."

She wrote in her diary when she returned from the Crimea: "I stand here at the altar of the murdered men." 'She was filled with a passion of resentment' that 9,000 of "her children" lay in their forgotten graves in the East, men whose deaths were preventible: 2,000 had been slain in battle, 16,000 in hospital, the holocaust of neglect and incapacity. Soon they had four Sub-Commissions at work enforcing the Report. Lord Panmure, War Secretary, received the royal command to see Miss Nightingale. 'She had a fine taste for intrigue,' observes a spiteful paper. It is only fair to put on the other side that she had wonderful opportunities to achieve a great work for England and that she used them. She herself fully recognized that she had the whole country behind her and that the War Office would have burned her had it not been so. She was a "passionate statistician," possessed a wonderful gift for shewing the meaning of figures. It was not only the Crimean hash that needed order: it was the whole Army system, the condition of the barracks at home, and the life of the soldier that cried for a New Model, the model that Mr. Herbert and Miss Nightingale supplied. Officers called the men drunken brutes and treated them as such; the New Model called them to newness of life, to health and rational happiness. It was to be attained, it *is* attained by health, barrack workshops, gymnasiums, rational games and recreation, the substitution of coffee and refreshment rooms for drinking-bars by improved cookery and a thousand other plans and devices. Even Mr. Gladstone had no faith in the Army; Miss Nightingale had. Up to 1857 the barracks were death-traps for soldiers, physically, mentally and morally. Here are the figures for two London districts that prove the physical part of the statement.

MORTALITY RATES.

St. Pancras, civil rate	...	... 2·2	per mille
,, ,, 2nd Life Guards	...	... 10·4	,, ,,
Kensington civil rate	...	... 3·3	,, ,,
Knightsbridge barracks	...	... 17·5	

At Scutari, Miss Nightingale dragged the death rate down from 42 per cent. to 2·2. In 1857 that of the home Army was 17·5 per mille; in 1911 it fell to 2·47 and to Miss Nightingale and Mr. Herbert the change is due more than to anyone else. All the great Sanitarians of the day, Tulloch, McNeill, Farr, Sutherland, confessed it. The latter summed it all up: "Women can do what men would not do, and dare suffering knowingly where men would shrink."

Before the Sanitarians were nearly free of their great task of reforming the Army, it became evident that the whole question was bound up with the insanitary condition of India and that reform must extend to its "coral strand," to entire length and breadth of the dependency. A Royal Commission on the Health of the Army in India was appointed in 1859 and reported in 1863. Mr. Herbert accepted the presidency on the express condition that there should be more haste in carrying out the reforms required by the former commission! They rolled the ball as before, packed the commission with earnest reformers, selected and coached the witnesses, prepared questions for many of them. Miss Nightingale, before the commissioners were appointed, had prepared a searching schedule of questions for all Indian stations, summoning to her aid all the men whose opinions and guidance were worth having. Mr. Herbert was made Secretary for War, a fact of infinite importance, and was succeeded as Chairman by Lord Stanley. It was with him the report was written and the work of enforcement of the recommendations was much less easy. Alas, Mr. Herbert died of overwork in 1861, as did another faithful helper, her cousin the poet, Arthur H. Clough. There can be little doubt that Miss Nightingale was in some degree responsible, and her remorse was deep. By that time the collaborators were busy reforming the War Office, setting up in time of peace machinery that should stand the test of war, working out the difficult problem of the interworking of departments. Much was done, but the mainspring was not put in. It was the overwhelming grief and disappointment of her life. Soon after, she wrote: "The reign of intelligence at the War Office is over; the reign of muffs has begun."

But she was never more of a general than in the hour of defeat. Every effort must be made to continue and not undo Herbert's work. Lord Palmerston was with her, and there is little doubt that to her is due the appointment of Lord de Grey (Ripon) one of Herbert's followers, as War Secretary; much of his valuable work was continued, but the master puzzle of reorganizing the War Office so that its departments and inter-relations shall work smoothly in war still needs to be done. She undoubtedly used her influence to obtain the appointment of Sir J. Lawrence as Viceroy of India (1863—69). During these years the great work for the Army in India went on, much as it was going on at home. For Lord Lawrence she had an immense admiration; for the quirks, quibbles, delays, deceits and deceptions f the party men at home, unmitigated contempt. "All the ministers are rats and weasels by his side," she wrote. Even when Sir John grew a little slack, she made excuses for him and blamed the council, which was pretty full of what she frankly styled men of the incurable (anti-) Indian bias. "The truth is that Miss Nightingale realized Lord Beaconsfield's great dictum (for ought I know, she may have taught him it) that *health is a statesman's first duty*. She was hard in glove with Sir Bartle Frere, Governor of Bombay 1862—67, and the Trio, to whom all reformers gravitated, made things hum. They soon saw that it was not only the Army but India that needed health and sanitation. Lord Napier, Governor of Madras, also felt, the 'Nightingale power.' He commented in a letter on the meanness, jealousies and spites of the Army, on how he had been prevented helping her in the Crimea by "Them as is Above", and wound up with "*You* shall have the little labour that is left in me". She, who had never seen India, became the acknowledged expert in Indian Sanitation. Every real Sanitarian, European or native, seemed to be playing the part of a Nightingale spy, working into the hands of Lady-in-Chief, telling her exactly how matters stood in some cases, despite official reports. A good example of her accurate information occurred when Mr. Gladstone wrote an article for a review in 1879 and gave 1,400,000 as the deaths from a recent famine; the India Office gave 1,250,000; Miss Nightingale, 5 to 6 millions. It was admitted that hers was the most correct estimate.

In 1863 she wrote an able paper *How People may Live and not Die in India*; in 1873 she wrote *How Some People have Lived and not Died in India*, being a record of the progress made. It is admitted on all hands that no country ever made such enormous strides in sanitation as did India in that decade; two authorities on Indian matters, Sir B. Frere and Sir John Strachey attributed three-fourths of the progress was due to the "Sanitary Servant to Army and Peoples of India."

Miss Nightingale was very neurasthenic. She had never taken the 'three years' rest absolutely necessary for her recuperation after the Crimea. When she wanted to inspect a barrack, hospital or infirmary, she rose from her bed to do so and went back afterwards. From her Mayfair bedrooms she remained in close touch with viceroys (five out of six) governors, rulers, native and European, municipalities, waterworks, drainage and irrigation engineers, schemes for agriculture, land-tenure, banks,—nothing escaped her down to a tract to village elders telling them what they could and ought to do for Sanitation under primitive conditions. There was no willing horse in Sanitation but Miss Nightingale would ride hard. She discovered such steeds among poor law inspectors, on the committees of infirmaries, in town councils, even on a municipality so remote as Calcutta, and worked through by them. It was the same with commanders-in-chief of the Army; men like Sir Hugh Rose and Lord Roberts, inquired what her will was and like the good son of the parable, went and did it. When I was at Delhi in 1889-90 Sir Fredk. Roberts came to inspect the regiment there nd at the Club I heard two military subordinates discussing his ways. "Great Scott," said A, "he went into the kitchen, tasted all the food cooking for the men, and commented on the pots." "Yes," added B, "and he inspected every vatory." I did not know then, but I know now, that much of this thoroughness was due to Miss Nightingale. For her, India was to be conquered, not by the sword, but by sanitation. All honour to the men who rallied to her tandard and acknowledged their profound indebtedness. Lord Dufferin alled to see her before assuming the viceroyalty in 1884. He said that he was ignorant of Indian Sanitation but willing to learn: "Supply the powder and I will fire the shot." Plenty of dry powder was supplied; Lord Dufferin had a strenuous voyage out, but he found time to write her, "one of the pleasantest sweets of office I have yet tasted has been the privilege of paying you that little visit." He was to confer with Lord Ripon, not a pseudo-Liberal another of the men after the Sanitary Servant's own heart. Irrigation schemes, a pure and plentiful water supply, the very finding of a pure water test, occupied much of Miss Nightingale's time. With General Sir Arthur Cotton, one of the most voluminous of her correspondents, "The splendid madman," who would fain have driven full speed ahead with his schemes for irrigation to prevent famine, and who has left a permanent impress on India, she was delighted. One cannot read unmoved, at any rate one who knows, his letter to her on the prejudice of official, and most other minds in India against irrigation and navigation, the great, probably the only means of averting famine and death. The first commission with which Miss Nightingale was concerned, 1857-58, had amongst innumerable good results, the creation of a sanitary committee in connection with the War Office; the Indian commission almost immediately set up sanitary committees in each presidency, followed by sanitary officers whose recommendations are gradually assuming, more of a compulsory character, and the setting up of a sanitary department in connection with the India Office. No doubt, Sir Edward Cook is correct when he states that Miss Nightingale's contribution to Indian sanitation was first to supply the propelling force and then the detailed direction. Most of the authorities considered that from 1862-72 when Miss Nightingale went "out of office", as she phrased it, for a time, that she had done the work of about ten able administrators. But she had the promethean fire within her, that of the man who looks forward, and to her what had been done was little compared with what remained. The day after Lord Lawrence's funeral (July 6th, 1879) she wrote Mr. Gladstone: "that I could do something for India for which he lived and died!" She lived to carry on the sanitary education of two more viceroys, so that all was not yet over.

It may be well to state here what it was that this extraordinary woman wanted at the War Office, according to her biographer: a clear definition of responsibility, a logical differentiation of function, such an organization as should not break down in time of war. Sir Edward Cook makes it perfectly clear that what she gained was won by the reforemrs against the *laissez faire* party. The mass of papers examined prove this. "Give us another push and the thing is done," wrote one of the former to her. To Sir Jas. Clarke, one of her most faithful benchmen, Physician to Queen Victoria, and the man who introduced the two ladies to each other, she wrote *re* a reform in Army Medical Service and its relation to the War Office: "Don't be conciliatory... When I write civily,......nothing is done......I am, the animal of whom Buffon wrote, *Cet animal feroce mord tous ceux qie veulent le tuer.*" Sir Edward tells an amusing story of how the War Office *voulait la tuer* and how she bit them instead. They were good at intrigue, but she could always go on better. A certain minister, a new broom, had been coached for his duties. But cold, bad men got at him, advised him to caw canny and give them less of the "beautiful nonsense of the Bird." He obeyed. But one in that office cared more for reform and for Miss Nightingale than for the Cabal, and he split on them. The minister was brought back to the Path of Duty, the permanent officials, the real rulers of England and India, were defeated, their trick was trumped. No doubt, the real reason was, that she had done 20 months in the Crimean War, and become a......regular Richelieu to their Cinqmars.

One may enjoy this and other telling stories that this admirable life puts before the reader and still admit that to work for India is a task of extraordinary difficulty. We govern it by the sword and the War Office can never be an insignificant factor in the task; the Government of India as James Darmesteter truly observed, is one of the greatest things the world can show. There is besides, an India Office which in London maintains and attests the suzerainty of Britain. There is the Government of India, composed of able men, the "men on the spot," who refuse to be hustled by the India Office, and who often resent too much of the unsheathed sword. A child can see that the interrelations of these three bodies must always be difficult and delicate. To men of the Do-nothing policy there is only too much excuse for the folding of the hands and a little more slumber. Miss Nightingale was a complete master of the functioning of all three bodies; she was an outsider, she had no promotion to get, and she was in close alliance, often close friendship, with every man who wanted betterment. When Miss Nightingale's mother died, the Queen wrote a sympathetic letter asking for details. They were sent with a request to lay before Her Majesty the grievances of the Indian peoples. This was done, and a second letter vindicated Lord Ripon's policy of reform.

Some of the reviews allude to Miss Nightingale's unrivalled powers as an organizer and administrator as if these had been wholly expended on nursing. So far is this from being correct, that one can truly say the training of nurses had only a third or fourth place in her mind. The nation had subscribed for her a fund of £44,000, to which very few medical men contributed and which the recipient gave for the purpose of training. In 1858, so overwhelmed was she with her work for the Army and for India, that she begged to be relieved of all responsibility for it; she seemed almost at the point of death. She did however assist to draw up a scheme in 1860; but it was not until she "went out of office" in 1872, when Lord Lytton came on the scene, when wars on the Frontier started, and nearly all sanitary work stopped for a period, that she turned to a more complete organization of the nurses and to personal supervision.

Of this thousand page biography, not one could be spared, for the whole teems with vivid, human interest. To read it is an education; to omit or skip the second volume is a great mistake that no Indian, Anglo-Indian official or otherwise, and no general reader, should commit.

Miss Nightingale wrote three papers for "India," *viz.*, *Village Sanitation in India* which appeared July 15th, 1892; *Health Lectures for Indian Villages*, October 1893; and *Health Missioners for Rural India*, December 1896. As her writings on Indian and other subjects connected with the army, nursing, sanitation, etc. number 147, it will be understood that she wrote a great deal on her topics; she possessed a lucid, terse, vigourous style and gives evidence of keen, caustic humour. For style itself, she cared not a pin, everything for the subject. At the age of 77 Miss Nightingale wrote: "I am soaked in work." During the last few years her magnificent faculties decayed. She had refused every offer of honour or money when her brain was clear. In 1907 King Edward kindly conferred on her the order of merit which she shared with Lord Roberts, Lord Wolesley, Lord Kitchener, and a very few others. She was understood to accept it. Alas! that it was offered so late. In 1910 burial was offered in Westminister Abbey, but her will was carried out and she is buried in a Hampshire village East Wellow, near her old home and with her parents.

Views and Reviews.

Reflections on the Problems of India: *

By Dr. ANANDA K. COOMARASWAMY.

This little book, if not so brilliantly written as Mr. Fonseka's 'Truth of Decorative Art', is at any rate another encouraging sign of incipient Indian dissatisfaction with the aims of Western democracies. It is a very good thing that the work of Nietzsche should receive recognition in India for the Indians will not be misled by the limitations of his philosophy, and may be much assisted by his criticism of life. He could at least persuade them to relinquish the vain task of endeavouring to prove that Hinduism is essentially Christian and democratic. Some time ago I planned an essay on 'Nietzsche, Blake and Hinduism', of which a part appeared in the *Indian Review* of 1913. I shall requote from that article a few

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* By A. S. Wadia, London (n. d.), Dent, 416.

Nietzschean sayings, additional to those instanced by Mr. Wadia, and particularly applicable to our case in India. For example :

"I pass through this people and keep mine eyes open : they have become *smaller*, and ever become smaller. . . . . In their hearts they want simply one thing most of all: that no one hurt them".

"Some of them *will*, but most of them are willed. Some of them are genuine but most of them are bad actors".

"Ye call in a witness when ye want to speak well of yourselves; and when ye have misled him to speak well of you, ye also think well of yourselves".

It is not in fact Hinduism that is wrong with us (as we would fain believe the missionaries), but that we are no longer Hindus in anything but name. The easiest road to fame in these days is to advocate a substitution of the manners and customs of Clapham for the manners and customs of Benares If we really want the Clapham type in India, very well: but it is surely rather foolish to talk about 'Freedom' at the same time. You cannot be at one and the same time independent and dependent, self-sufficing and parasitic. European power in Asia does not rest on the sword : it rests upon Industrialism and gramophones.

Freedom, happiness, beauty all these may be the salt of life, but we may well doubt if they have ever been achieved when sought for as ends in themselves. These are things that are added to those who seek the kingdom of God and his righteousness, in other words to those who labour without attachment. The most direct, and indeed the only road to external freedom for India, is the present service of Indian ideals.

We are accustomed to complain of the political and social status of the Indians, as if status were in any sense a thing that could be given or taken away. A couple of years ago the Under-Secretary for India, speaking in Parliament, said openly :

"Nobody can possibly foretell what will be the eventual characteristic of the population we shall form in India : the India which must be a heritage, not only of its Asiatic population alone, but also of that small handful of Europeans who have unified it, giving it its trend, brought to it its traditions and ideals, and which (*sic*) must be reckoned in its destinies".

This is the way one talks about a model farm.

It is a worse insult to talk about civilising India, than that Indians should be turned out of railway carriages or not admitted to clubs. In those small matters we should see not causes but symptoms; and, as Nietzsche says, we should be "courteous towards them as toward all small annoyances ; to be prickly toward what is small, seemeth to me wisdom for hedgehogs". But, if he may judge from the expressed desires and aims of Indian nationalists of the type of Mr. Gokhale, the English politician is perfectly justified in talking of 'civilising India' in this way; it has not been brought to his notice that any Indians (if any do) desire to realise their own traditions and ideals.

The modern Indians are misled by the same ideas that misled the early Victorians. The Indians should have been specially well fortified against these ideas, for they, if any one in the world, should be well aware of the doctrine of the Pairs of Opposites. Forgetting this, with other Hindu 'superstitions', they dreamed of equality: that everyone could be rich, that everyone could be educated, that every man's opinion might be regarded as of equal value. Dimly perceiving the true principle of nationality, that it is most desirable for every race to realise its own type, they thought this type could be defined by a statistical investigation of average taste, entirely unaware that the national purpose is known only to great men, and even their knowedge is earned with toil and suffering. So they wanted universal compulsory education, popular government by ballot, and other Western nostrums of the day, or rather, of yesterday. I say, *of yesterday*, because the present form of English society is not the result of present tendencies, but of forces that were active in England fifty or even a hundred years ago. It is an externalisation of the thought type of Adam Smith, Burke, Mill, and Smiles and other Victorian socialogists whose works are no longer read outside India. Fifty years hence the form of English society will have changed again, as the result of thought forces such as are represented by Shaw, Belloc, Wells, Bergson and Nietzsche, and Whitman, Blake, Carlyle, Ruskin, and Morris, Indian nationalists of 1960 will be discovering these ideas with surprise and astonishment. But European thought will have proceeded good deal farther by then. So it will go on Europe is now so deeply subject to the influence of Oriental thought (that 'clear air,' which Nietzsche contrasted with the 'fogs of Europe') that we shall look foolish enough when the time comes to learn our own socialogy from foreigners.

This process of following world-movements fifty years afterwards does not seem to me good enough for India. It is an ignominious position. Why not take part in the world-movements by having ideas of our own? As the Buddha said to those who desired freedom, 'Be ye lamps unto yourselves.'

Before we can have India, we must become Indians. I doubt if we can hope to do this very rapidly, but while we stand and contemplate the opposite process at work in modern society and schools, where our young people learn to become anything but Indians, we, who know what forces are at work, and who see before us the future as clearly as the past, should prepare for another day. I firmly believe the only service possible to render to the cause of Indian freedom, is service to Indian ideas. At the same time it is most essential to remember that no such service will be of any use to anyone if it is performed with ulterior motives. It would be as immoral as foolish to undertake the defence of Indian ideas *in order to* promote Indian freedom. We should descend at once to the level of those who give dramatic performances to raise money for charitable ends or even for the sake of getting rich: in other words we should be selling the Vedas.

The fate of ideas is much more important than the fate of nations, albeit the fate of nations depends on the fate of ideas. As Nietzsche exclaims:

"Higher than love to your neighbour is love to the furthest and future ones; higher still than love to men, is love to things and phantoms." If India were once reformed as our social reformers (the 'Indo-Fabians,' we might call them) would have it, it would not matter *to anybody* whether we had or had not political freedom. Indeed, as it is now, there are quite a number of Englishmen more Indian than the Indians themselves: and I would rather see them in power, than some of *our* Indo-Anglians.

This brings us to the last part of Mr. Wadia's book, dealing with some immediate political problems. He would like to see in India a powerful "Independent Pro-British Party," taking its stand on the following platform:—

1. The permanent maintenance of effective British rule in India.
2. The removal of all invidious distinctions which humiliate Indians in their own eyes and in those of others.
3. The employment of as many Indians as possible in the higher grades of the Public Service compatible with the active maintenance of its tone and traditions.

4. The devolution on local Governments of as many functions as can be safely entrusted to them without involving any risk to the Central Government of losing its unity of purpose and policy.

This is quite an interesting platform. Since it is rather futile to use the word 'permanent' in this dewdrop world, I should prefer to substitute for (I), "Acquiescence in the maintenance of British rule in India *for the present*." Nor can we follow Mr. Wadia when he suggests that the Mahrattas are more alien to the Bengalis than the English; for even a Muhammadan culture, to say nothing of the Mahrattas, would be closer to the Bengalis than anything European. One view and habit of life prevails throughout India, and that view and habit are very remote from anything English.

For the rest: the real objection to the Englishman in India is his lack of cultivation. He exercises power, without making himself "one with the religion and the people"; * and as everyone knows, this objection increases with increasing facilities for rapid travel from India to Europe. The Englishman in India was much more useful in the days when the individual had more power, and had to make India his home. Unfortunately also the best men do not reach India; for governing India is a livelihood and not a calling. The establishment of an English dynasty in India, intermarrying with Indians, and making India its home, and sensible to its responsibility to the traditions of Indian culture, would be a very different matter. But it is scarcely to be thought that the English will have the courage for that.

On Drawing and Painting. †

By Dr. ANANDA K. COOMARASWAMY.

MR. Ross is lecturer on the Theory of Design, at Harvard University. This fact alone may interest Indian educationists, since the length and breadth of India cannot show us even a single professor of Aesthetic. Like so many Western sociologists at the present day, he is concerned for the restoration of the arts. And why? because, like others, he can think of "nothing else that we can do to stem the rising tide of disorder and discontent, of disappointment and unhappiness'.

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* Mahavamsa, Ch. XCIX. The Tamil Princes of Ceylon put into practice the precept of the old Arthasastra, that the king who has acquired a new territory "should follow the people in their faith with which they celebrate their national, religious, and congregational festivals and amusements" (Kautılya's Arthasastra Bk. XIII, ch 5, Indian Antiquary 1910, p. 164).

† New York, Houghton Mifflin Co., 1912, 10/6.
By Denman Waldo, Ross Ph. D.

It is an alien idea to the Indian Nationalist of our day, that we should try to remould society through art, or that we should want to have any other art in India, except the academic art of Europe, which all the European experts tell us, is quite dead. Our Nationalism does not consist in attempting to restore Indian life, that is to say, the life of Indians, but in trying to transplant to Indian soil the life of Europe. As long as this is the case India can never be really independent, whatever political events ensue. The only persons who really make for Indian freedom, are those who make Indians; and this is a hard task, for in these days nearly every Indian has to be remade. All this does not alter the certain fact that India must recover her sensitiveness, physical and spiritual, before she can have the power to form a new society.

Art has so much importance, not because it is so very desirable that we should all have nice pictures and go to concerts, but because true art means preferring quality to quantity. The last thing we want to culivate in modern India is the 'artist,' as he is understood by modern Western democracies—a man in a velvet coat, who paints from still life in a studio. What we urgently require is a race of craftsmen. As we are actively engaged at the present day in destroying our Indian craftsmen and raising up clerks, factory hands and elementary school teachers to take their place, it should prove a piquant and edifying task to enquire from time to time how and why Western sociologists are occupied with the much more difficult work of the restoration of craftsmanship. We have adopted the Western view of fifty years ago, that civilisation is proved by industry; while the West itself has moved forward to a very different position, almost to an acceptance of the great saying, that Industry without Art is Brutality. We are very likely to follow suit fifty years hence: it might be sooner, if we cared to think for ourselves, but that is hardly to be expected from those to whom Victorian sociology is still the last word.

It is rather remarkable that all those sociological theories which make quality of workmanship and the intelligence of the workman superior ends to mere quantity of production or cheapness of prime cost, tend more or less to bring us back to a justification of the caste system or something very like it. It seems pretty certain that a fine quality of life is not attainable through any form of bureaucracy or of democracy on a large scale. I think the Nietzscheans would be quite right in claiming that without tradition, without leisure, without an order of rank, there cannot exist a type of life in itself attractive to noble men; and that to claim freedom for freedom's sake, without knowing for what end we desire freedom, must tend to a disordered life which could only be attractive to the Devourers, and never to the Prolific. As Mr. Ross also writes: "To be led by all the ideals which are set before us means that we are not led at all, because we cannot move in opposite directions but only in one direction." And: "The objects which we see in the Art of the Past, which we collect and admire when we are artists and lovers of Art, were produced in long periods of time, not by individuals, but by successions of individuals, absorbed in doing one kind of thing, just that and nothing else. Doing something else was not thought of. There was a trade system, if not a caste system which did not allow anyone in one occupation to pass to another. Certain types of work were more respected and esteemed than others, no doubt, but there was no 'getting on' as we should say. Everybody, having his work to do, went on doing it. The result was that there was no distinction for anyone except in excellence. His only chance of rising in the world was in doing his work better and better. Now, however, we rejoice in the abolition of all barriers to promotion; we rejoice in the equal opportunity which everyone has of getting on if he can, if he is 'smart' enough; but we have paid very dearly for this equal opportunity for everybody, this 'Liberty' as we call it. It is much easier, particularly here in America, to change our occupation, than to attain to excellence in it."

We are accustomed to think very highly of the 'progress of Japan'. Let us notice how it strikes a practical American:

"We have influenced the Japanese and turned them away from the simple life devoted to Art. We have converted them from this life to other things more alluring, perhaps, but not half so good. Suppose now we give the Japanese a chance to convert us. We have influenced them, not at all for their good. It is time for them to influence us. It is not the influence of Modern Japan we want. It is no better than our own".

Just in the same way the world has got no use for modern *India*; it does not amuse anyone to see their own mistakes repeated without intelligence. India has but one available asset with which to stand before the world, that is her Indian character; we shall never accomplish anything till we find our way back to that. But to continue: "If we want to know how people may be governed by Art, we must look back into the past history of Japan; to the time when almost everyone was governed by his work and by the ideals he found in it" There were no theories about good government and no occasion for popular assemblies. There was no need of wealth because there was no known way of spending it. There was no occasion for the division and sub-division of work because there was no need of wealth. The appreciation of single instances prevented the desire for many. To enjoy many things is impossible, and no people have ever understood that so well as the Japanese understood it. until we took the understanding from them. Each man did what his father did before him, as a matter of course. Inheritances were not of wealth, but of skill. The tradition was of ideas and ideals. There was no desire to change places or to rise in the world. To wake up in the morning was to see a beautiful world. This is the lesson we may learn from Old Japan. It is a much better lesson than any that New Japan has learnt from us. The secret of a reasonable happiness for everybody lies in being governed by our work what ever it is and the ideals that we find in it"

Whereas in America:

"Very few people, after all, are having a good time. Most people are having a horrid time, looking after their rights and neglecting their duties and never getting the pleasures they want. The pleasures we have are never those that we want. The pleasures we want are those that our neighbours have.

"For anything like real happiness we must become artists and lovers of Art like the Old Japanese".

How fully we can endorse all this! the Indians never can be happy again until they recover their sensitiveness, and a standard of taste to know good from evil.

Of course the main part of Mr. Ross's book is about the technicalities of Painting and Drawing; and though we do not quote from these chapters, we recommend them to practitioners and students. I will only quote one sentence for the benefit of those who think the canons of our own Sukracharya and the Silpa Sastras must have fettered the artist:

"The supreme masterpieces of the art come to us from the very early times when there was strict limitation both of subject and treatment".

Reviews and Notices.

Recent Books of Reference.

The India Office List for 1914. (Harrison and Sons, 45 Pall Mall, London.) 1914. Price 10*s.* 6*d.*

The Statesman's Year-Book for 1914. Edited by J. Scott Keltie, LL.D., (Macmillan & Co., Ltd., St. Martin's Street, London). 1914. Price 10*s.* 6*d.*

The American Year-Book for 1913 : A Record of Events and Progress. Edited by Francis G. Wickware. (D. Appleton and Co., 29—35 West, 23rd Street, New York, U. S. A.) 1914. Price 15*s.*

The New International Year-Book 1913 : A Compendium of the World's Progress, for the year 1913. Edited by F.M. Coily and L. Churchill. (Dodd, Mead & Co., New York, U. S. A.) 1914. Price £1.

The China Year-Book 1914. Edited by H. T. Montague Bell and H. G. Woodhead. (Routledge & Sons, Ltd. Carter Lane, Ludgate Hill, London, E. C.) 1914. Price £1.

"*The Queen*" *Newspaper Book of Travel for 1914.* A Guide to Home and Foreign Resorts. Edited by M. Hornsby, F.R.G.S., the "Travel Editor" of "The Queen" (Horace Cox, Windsor House, Bream's Buildings, London, E. C.) 1914. Price 2*s.* 6*d net.*

India, Burma and Ceylon : Information for Travellers and Residents. (Thomas Cook and Sons, Ludgate Circus, London) 1914. For free distribution.

The Social Guide, 1914. By Mrs. Hugh Adams and Edith A. Browne. (Adam and Charles Black, Soho Square, London) 1914. Price 2*s.* 6*d.*

THE *India Office List* which is issued annually, in the month of May, by the India Office, is compiled from official records by order of the Secretary of State for India in Council. Its usual contents comprise the following sections :—The staff at the India Office, the India Civil Service and all other holders of civil appointments with a substantive pay of not less than Rs. 500 a month (in classified lists under the various provinces), the Royal Indian Marine, chronological lists of heads of administration in India and in London, going back as far as 1600, the Indian orders and lists of members of the Indian Services holding British honours, the various regulations for appointment to the services, extracts from civil and military regulations, an instructive article entitled "India," statistical tables, a record of services and the casualties for the past year. The Index contains nearly 10,000 names. The arrangement of the *India Office List* is, on the whole, admirable, and it is full of sound and useful information about India, from the excellent map of the Indian Empire with which it opens to the list of casualties with which it ends. In fact, we know of no other work of reference which supplies such a mass of most valuable and useful information—within the covers of a single volume—to every one interested in India. Our only regret is that its price is prohibitive for the purse of the average educated Indian, and we would impress upon the authorities the desirability of reducing it at least by half. Considering the vast range of the subjects dealt with in the *India Office List*, the book is remarkably free from inaccuracies, though it is hopeless to expect that any work of reference, and least of all one dealing with so complex a subject as the Indian Empire, will be absolutely accurate. To the general reader the most interesting portion of the book is the article on "India," which gives in some forty pages the quintessence of the four volumes called the *Indian Empire*, constituting the general section of the new edition of the *Imperial Gazetteer of India*. The current edition is fairly, up-to-date and it will be found a valuable work of reference by all interested in Indian problems.

Next to the *India Office List*, the book of greatest value to the student of Indian questions, is undoubtedly the *Statesman's Year-book*, of which the edition for 1914 is the 51st annual publication. It would be idle to say anything in praise of this most valuable work of reference, to students of Politics, the merits of which are acknowledged all over the English-knowing world. It has long been recognized as the one indispensable book of reference for the statesman, the politician and the publicist. The book is now divided into three parts, the first dealing with the countries constituting the British Empire, the second with the United States of America, and the third with "Other Countries." Historical and statistical information about each country (and about each State separately, of the German Empire and the United States and, for the second time this year, about each province of Canada) is given under most of the following heads :—Constitution and Government, area and population, religion, instruction, justice and crime, pauperism, finance, defence, production and industry, commerce, shipping and navigation, internal communication, money and credit, weights and measures, and diplomatic representatives. A very useful list of books of reference supplements the account of each country or State. The events of the past year have necessitated many changes in the new edition of the *Statesman's Year-Book*. The arrangements consequent upon the Balkan War have involved considerable alterations in the boundaries of the various Balkan States and the creation of a new one, Albania. The information being derived from official quarters, the results recorded in the new issue of the *Year-Book* are as full and accurate as is possible at the present stage. The results have been embodied in a map included in the new edition. Turkey and China have been very thoroughly revised and to a large extent re-written by the highest authorities on both countries. The constitutional changes in Egypt have been noticed, as have also the important re-arrangements in Nigeria. Throughout the *Year-Book* considerable re-arrangements of the letterpress and statistics have been made which will prove of utility to those who consult it. Various introductory tables embody statistical information on matters of general interest, Besides the map of the Balkan States, there are maps of Mongolia, the position of which between Russia and China is causing so much interest at present; the proposed Inter-continental railways in America; and the wireless stations throughout the world. Thanks to the co-operation of the Government Departments of the various countries included in the *Year-Book* and of special authorities all over the world, the new issue will be found to be thoroughly revised and brought up-to-date. The volume is a marvel of condensation, and the editor deserves to be congratulated on, not only the completeness and the accuracy of the information supplied, but for having brought it down to the latest available date. We may repeat, however, one of our suggestions, made in previous years, and hope to see it adopted in the next year's issue. It is that just as the States composing the German Empire and American Union and now of Canada have been treated separately—apart from the general sketches—so there should be separate accounts given of the different Indian provinces and of the important Indian States. India is certainly a country in one sense, but it is none the less true that it is practically a sub-continent, each of its provinces being equal in area and population to two or three of the average European countries. The figures, therefore, given for the whole of India, do not necessarily meet with the requirements of the Indian politicians and publicists, and it would be a great boon, indeed, if the editor of the *Statesman's Year-Book* would see his way to accept our suggestion to deal with each Indian province and each large Indian State or group of Indian States separately. There can be no doubt that the introduction of these features will lead to the extended use of the book in India.

We welcome the fourth annual edition of the *American Year-Book* —the previous editions of which we noticed in terms of high appreciation. It records events and progress in almost all departments of human activity during the preceding year—of course, with especial reference to American affairs. It gives most accurate information on scientific, historical, literary, sociological, economic and kindred subjects; American and international statistics; a chronology of notable events; a select bibliography; and a variety of tabular matter. A full subject index thoroughly analyses the contents. The volume is easy to handle. It claims advantage over other works of its class in having attained the highest point of authority and accuracy, its contents having been contributed by acknowledged experts, and arranged on such lines as to serve the busy seeker after information. While giving a smaller proportion of space to statistics than the *Statesman's Year-Book*, it make us up for it by supplying authoritative summaries of progress in the various departments of science. The work is thus broader than a handbook of government and deals with more of the essential facts of contemporary history, and in so far it marks a distinct advance in the compilation of works of reference of its class. It is not a political annual, for political and statistical details are sharply condensed. It is in reality an appreciation of American activities in every line, social, economic, scientific and literary; and each division of the field is covered by an expert, who endeavours to select for his record the facts of permanent significance. We are thus furnished with a fully-informed and authentic summary in each department, which will keep workers in other departments and readers generally accurately informed as to the really significant advances all along the line. Every field of general interest has been thoroughly and carefully covered, in the scientific spirit to be expected of the men responsible for the publication, and every subject handled is critically discussed and its true significance brought out. Not merely occurrences but critical advances made are so presented as to make this a most useful work of reference for writers, students, and practical men. The arrangement indexing, and chronology are all exceedingly well-planned. No public worker in India desirous of keeping in touch with the various phases of contemporary progress can dispense with the *American Year-Book*, on the production of which we sincerely congratulate all concerned, and specially the enterprising publishers.

The New International Year-Book for 1913 is the seventh of a new series which began in 1907 and may be regarded as an annual supplement to the *New International Encyclopoedia*. Its plan is to furnish an annual encyclopœdic survey of the principal events of the preceding year, together with a record of progress in Art, Science, Letters and Industry. Though dealing largely with American affairs, it is a valuable work of general reference. The information is not only quite up-to-date, but—in some respects—even ahead of events. Put shortly, it covers the whole field of human activity and progress, during the preceding year. For convenience of reference it is alphabetically arranged, and the copious use of cross references renders an index unnecessary. There is an index, however, to the preceding six volumes of the new series, which facilitates reference to their contents. This is a most useful feature, as each new issue of the *International* consists of new articles and not of articles revised, from year to year, which gives to its articles a freshness and crispness that would hardly be expected in a publication of this character. Information that is scattered through many statistical, historical, economic and political works is here drawn upon, digested and succinctly presented in a single volume. The book is, therefore, rightly recognized all over the English-speaking world as an indispensable and highly useful work of reference. The latest volume lives up to the high standard of its predecessors for scholarship and accuracy and includes the complete record and statistics for 1913, both American and foreign. We strongly commend the use of the *New International Year-Book* to publicists and public men in India, specially to the tired editor who would do well to keep it at his elbow, alongside of the *American Year-Book* and the *Statesman's Year-Book*, of which it is a worthy compeer, as an accurate and all-embracing record of the important events and progress in almost all branches of human knowledge during the period it covers.

The China Year-Book of which the third edition for the current year is before us—is a work of reference of the highest usefulness and greatest utility to all concerned with China. It is an invaluable compendium of facts and statistics relating to what was, till the other day, known as the Middle Kingdom or the Chinese Empire. Who does not want to know, at present something about the New China? Of books of reference about China the one containing the greatest amount of useful information and in the most compact shape is unquestionably the *China Year-Book* which seems to be all that such a volume should be. Economically, commercially, and politically the book is up-to-date. It makes its appearance at a very appropriate moment, for all publicists and politicians need to have more information concerning all the activities of the most modern Republic. The contents include a general description of the republic, its fauna, flora, people, products, manufactures, commerce, and roads and railways, followed by a detailed account of the central and provincial governments, with a lengthy chapter on the financial conditions. A list of the principal officials and noted men is to be found in the "Who's Who" chapter, and under the heading "Miscellaneous" much information is given on many subjects. The editors have had long editorial experience in China and have given very full and accurate information under all needed heads pertaining to modern China. It will be indispensable not only to bankers, shippers and merchants, but to others interested in the current history of the mightiest and youngest of republics.

The "Queen Newspaper" Book of Travel, which has this year reached its eleventh yearly edition, is—to our knowledge—the only annual periodical in the tourist and travel literature, and has certainly established itself long before now as a valuable complement to guide-books. Edited by the "Travel Editor," of that well-known lady's weekly—the *Queen*—it gives, in a short compass, interesting particulars of the principal tourist centres and health resorts in all parts of Europe and even in Egypt, India and other lands of sunshine, together with practical hints and general information for travellers in those countries. Not the least useful feature of the volume are the lists, given at the end, of the currencies, weights and measures, routes and fares from London and of the various series of guide-books to the different countries, with bibliographical information about them. There are also maps and illustrations which materially enhance its value. Altogether Mr. Hornsby's annual is a work of great practical value to tourists and travellers in most parts of the Old World, and it is a very useful addition not only to travel literature but to that of reference literature also. The present edition is enriched with useful maps and embellished with excellent illustrations.

Messrs. Thomas Cook & Son's handy and very useful little annual—*India, Burma and Ceylon*—has just appeared in a new and revised edition, in view of the setting in of the tourist season. As its sub-title indicates, it is a compendium of "information for travellers and residents" in India; and to do it but bare justice, it is an exceedingly compact manual of most useful information about things Indian. There are many excellent guides and hand-books to India, but we would pity the traveller who would start on an Indian tour without this little book in his pocket. It covers a large range of subjects and is bound to prove of great use to tourists and even residents in this country, since in no other book known to us is there so much valuable information brought together about matters pertaining to Indian traffic and travel. The data, it renders so easily accessible, make it a very useful book of reference to tourists and residents in India. It is a veritable *multum in parvo* in the tourist literature of Indian travel.

To all who desire to keep themselves in touch with the events of social life in England, we strongly recommend the *Social Guide* for 1914, edited by Mrs. Hugh Adams and Edith A. Browne—a new addition to annual books of reference, and now in its fifth year of issue. It is a descriptive dictionary —arranged in alphabetical order—of all the important functions, institutions, sports and amusements which are likely to interest society. The information contained in the *Social Guide* comes under that all-comprehensive heading of "Knowing One's Way About." It not only gives detailed information as to the date of each function, how to obtain admission, how to dress, etc., but it furnishes those hundred-and-one little practical details which everyone must at some time or other require to know, and which the ordinary guide-book of reference has hitherto disregarded. The *Social Guide* gives the fullest and most comprehensive account of all those various social amusements and entertainments which the public are entitled to attend, and its scope is by no means restricted to London alone. Racing, regattas, alfresco entertainments, picture shows, sports clubs, cricket matches, meets of the coaching clubs, as well as all country and provincial functions of interest to the general public, are dealt with in the fullest possible manner. Special information is given regarding various travel centres in all parts of the world. Included in its range is practical information about the various home and foreign resorts and sporting centres, and the season on the Riviera, in Egypt and India. Altogether, the *Social Guide* is an exceedingly useful work of reference for those for whom it caters—the society man and woman.

THE OPEN FORUM.

Criticisms, Discussions and Comments.

The Alexandrian Library.

By Mr. M. Hyder Khan.

The Alexandrian library is one of the famous libraries of the ancient world. Mr. C. I. Varughise, in a paper on the ancient public libraries, gives an account of the Alexandrian library dealing with its foundation, the various vicissitudes it underwent and its destruction. When he comes to the point of its destruction, he is not very sure as to who destroyed it. Though he says that Gibbon doubts its destruction by the Muslims and that some say that it was destroyed by Theodosius, he maintains that "the Alexandrian library was thus destroyed, is a fact generally credited by historians." He does not say who these historians are, except a quotation from Abul Faraj, and why he doubts its destruction by Theodosius. The burden of proving that this barbarous act was not committed by Theodosius lies on his shoulders.

In this paper I am concerned only with the question whether the Muslims destroyed the Alexandrian library or not. I propose, therefore, to prove beyond the shadow of any doubt that this library was not destroyed by the Muslims.

Gibbon was the first man who sceptically denied the authenticity of the charge. Later on, when scholars set about sifting the truth from falsehood, the true facts were disclosed. The charge is based on a fictitious story which runs as follows:—At the time of the conquest of Egypt, a man named John the Grammarian asked Amr, the Muslim commander, to give him all the books in the Alexandrian library. When Amr wrote to Omar for permission, the latter commanded thus "if what is written in them agrees with the Book of God, they are superfluous; if it does not agree, then it is not desirable to have them. Destroy them therefore." Accordingly Amr ordered to distribute these books among the baths Alexandria and use them as fuel: it took six months to consume them.

This story was given to the world by a man named Abul Faraj who was born in 1226 and who wrote some six centuries after the fall of Alexandria. He wrote a 'History of the World' which contains such stories. Speaking about the historical value of the book, the Encyclopedia Britannica says "The historical value (of this book) lies entirely in the portions which treat of the Eastern nations. The other sections are full of mistakes arising out of author's ignorance of classical languages." If the book had not contained something about the Eastern nations of whom the Western nations wanted to know something, the book would have sunk into oblivion.

Such being the historical value of the book which contains this story, can we rely on the author for his story. Again, the story is not to be seen in the original syriac; but it is seen in an abridged Arabic edition. Is this not an interpolation? If not, what is it? Abul Faraj is silent about the source of the story. John of Nikion who was probably born at the time of the conquest and who could have gathered information about the event is silent, though he is not friendly towards the Muslims.

The library after its foundation underwent various vicissitudes. During the campaign of Julius Caesar in 48 B. C. by an unhappy accident a portion of the library was destroyed. A few years after this event, the library was augmented by donations which were collected in the Serapeum In 216 A. D. it is said that Caracalla wrought havoc in the city and closed the theatres and the Hall of the Meuseum. The group of buildings known as the Meuseum and containing the Alexandrian library were razed to the ground by Aurelian in 273 A.D. and the members took refuge in the Serapeum. The Serapeum library was destroyed by the Christians under Bishop Theophilus. "Emperor Theodosius in his frantic zeal for Christ enforced proscription against Paganism. The valuable library of Alexandria was pillaged or destroyed; and nearly twenty years after the appearance of the empty shelves excited the regret and indignation of every spectator whose mind was not totally darkened by religious prejudice." (See Orosius). This is nothing but a fact and cannot be controverted.

Thus no trace of the library was left for the Muslims to burn it. In short, no writer of the fifth or sixth century can be quoted to prove the existence of the library. John Moschus who lived at Alexandria for about ten years beginning from 605 is silent about the existence of the Alexandrian library, though he alludes to many private libraries.

If the Alexandrian library was in existence at the time of the conquest, it could have been removed by the people who valued it so very dearly, because Alexandria was given a respite of thirteen months and the city was open from the sea-side, the Arabs, having no fleet as yet. The people of Alexandria were allowed to take their possessions when leaving the city. (See John of Nikion).

Finding no direct proof, some Christian writers quote Abdul Latif. He says "It is said that these columns upheld the Porch of Aristotle who taught philosophy here, that it was a school of learning and that it contained the library which was burnt by Amr at the instance of Caliph Omar." The writer himself is not sure of what he is writing. The sentence begins with 'It is said.' Moreover, Aristotle never taught philosophy at Alexandria Thus there is no external evidence to prove the truth of the story.

Had the library been in existence and if it was doomed to destruction without being given to John the Grammarian, the books would not have been distributed among the baths and thus placed them at the mercy of John. During the six months which it took to consume them, a vast number of them might have been rescued at a trifling cost. "Now vellum is a material which will not burn, as fuel, and all the Caliph's orders could not make it burn.........The tale, as it stands, is ridiculous; one may indeed listen and wonder." (See Arab conquest of Egypt by Butler). Thus there is no internal evidence also.

Omar, whose treaty with the Christians of Jerusalem stands as a monument of Islamic toleration, cannot be accused of having perpetrated this vandalism. If the early Muslims were capable of these barbarous deeds, one may wonder how they became the bearers of the torch of learning into Europe. They assimilated whatever came in their hands and wrote many volumes on Agriculture, Astronomy, Medicine, History etc. The Spanish Muslim Libraries contained several volumes on these subjects and these were burnt by Christians under Cardinal Ximines. Muslims show superstitious veneration for all literature. J. M. Wheeler in his 'Footsteps of the Past' observes on page 43 "One of many reasons for doubting the story of Omar having destroyed the Alexandrian library is that the Muslims show superstitious veneration for all literature, and will not destroy even a chance scrap of writing, lest it contain the sacred name."

In conclusion I quote the views of Mr. Butler in his book "The Arab Conquest of Egypt," "I have shown (1) that the story makes its first appearance more than five hundred years after the event to which it relates; (2) that on analysis the details of the story resolve into absurdities; (3) that the principal actor in the story, *viz.*, John Philoponius was dead long before the Saracens invaded Egypt;

(4) that of the two great public libraries to which the story could refer; (*a*) the Meuseum library perished in the conflagration caused by Julius Caesar or, if not, then at a date not less than four hundred years anterior to the Arab conquest; while (*b*) the Serapeum library either was removed prior to the year 391 or was then dispersed or destroyed, so that in any case it disappeared two and a half centuries before the conquest; (5) that fifth, sixth and early seventh century literature contains no mention of the existence of any such library; (6) that if, nevertheless, it had existed when Cyrus (Makaukus) set his hand to the treaty surrendering Alexandria, yet the books would almost certainly have been removed—under the clause permitting the removal of valuables—during the eleven months' armistice which intervened between the signature of the convention and the actual entry of the Arabs into the city; and (7) that if the library had been removed, or if it had been destroyed, the almost contemporary historian and man of letters, John of Nikion, could not have passed over its disappearance in total silence.........One must pronounce that Abulfaragues's story is a mere fable, totally destitute of historical foundation."

THE KAYASTHA WORLD.

MOTTO I—*I will be* as harsh as Truth and as uncompromising as Justice ; I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—*and I will be heard.* (William Lloyd Garrison in the *Liberator.*)

MOTTO II—Minds may doubt and hearts may fail when called to face new modes of thought or points of view ; but the time must come when what is false in all things will fade and what is true will no more seem strange. (From Dr. Illingworth's *Reason and Revelation.*)

The late Rai Sri Ram Bahadur.

DEATH has robbed not only the Kayastha community or the United Provinces but the country at large, of a notable figure in our public life. The Hon'ble Rai Bahadur Sri Ram C.I.E. occupied for nearly thirty years a prominent position in the public affairs of Agra and Oudh and since his first election to the Viceroy's Council he had made his mark as an able and experienced publicist of liberal and progressive views. He had placed to his credit as a public man good and solid work, which was widely appreciated by all fair-minded critics and the esteem in which he was held was evidenced by his return, at the head of the poll, at the last election from the Provincial to the Imperial Council. Tributes have been paid to his memory by the press of the province, by public bodies and associations, by special meetings at many places, by the chief of the Judicial Commissioner's Court at Lucknow, by the head of the Provincial Government and by His Excellency the Viceroy, at meetings of the Provincial and Imperial Legislative Councils respectively. We desire to offer our tribute to the memory of the deceased and associate ourselves with our esteemed contemporary of the *Leader* in the view that "the death of so prominent and distinguished a citizen is a great loss to the country." We offer our respectful condolence to the Hon'ble Babu Balak Ram, the brother of the late Rai Sri Ram and to Babu Rama Pat Ram, his son. We append below some of the tributes to his memory :—

His Excellency the Viceroy :—"Since we met last in Delhi, we have to deplore the loss of one of our members in the death of Rai Bahadur the Hon. Mr. Sri Ram. A member of a well-known family, Mr. Sri Ram as a public servant rendered great service to his country and the Government of India. After being for sometime a member of the Legislative Council of the United Provinces, he was twice a member of this Council and received in 1906 the C.I.E., as a mark of appreciation by Government of his service. His activities extend to various educational, charitable and religious works and his loss will be as deeply regretted by his province as it is by this Council. I am sure that I may be permitted to say that this Council sympathises deeply with his family in their sad bereavement."

His Honour the Lieutenant-Governor :— "The non-officials of this Council will be summoned today to name a successor in the Imperial Council to another old friend who has departed since we last met. Rai Sri Ram Bahadur had served the public for many years and for over 20 years he had been almost continuously a member of this Council or of the Viceroy's. Somewhat of an independent in politics, he devoted himself mainly to the less showy branches of administrative progress. His instincts were conservative; his sympathies were progressive. The combination generated caution, which was sometimes mistaken for lukewarmness, but his advice was always on the side of liberal measures. Like his fellow citizen, Ganga Prasad Varma, he gave freely of his time and his energy to the cause of his country. His ideals also enabled to be generous in all forms of charity. His final act was one of loyalty and public service and his place in Oudh will be hard to fill."

Mr. Louis Stuart, Judicial Commissioner, Oudh :— "It is a curious thing that when I first came to Lucknow some years ago and was for a short time city magistrate of Lucknow and had to do a good deal with the Municipality the two members of the Municipality with whom I came in contact and on whose advice I mainly depended in the discharge of my work, were the late Hon. Rai Bahadur Ganga Prasad Varma and the late Hon. Rai Bahadur Sri Ram. In the committee meetings and other work, I had to largely depend on them for their extraordinary knowledge of Lucknow which most people wanted, and I made their acquaintance then and have since remained on greatest of the terms of friendship. It is curious that within two short months both of them have left us, as everybody knows. This is appalling to Lucknow. I know there are many good and capable men who will be in a position to take their places, but still the loss of these two great men, their extraordinary spirit, and unselfishness must necessarily be a very great grief to all of us. As regards the late Rai Bahadur Sri Ram I need not more than touch upon the very large scope of his work and the different branches to which he went. I was trying to remember how many things there were that he took part in. He was a member of the Imperial Council and a member of the Provincial Council of both of which he was a very active member whose advice and views were always fully appreciated. He was also for very many years an honorary magistrate. He was a Fellow of the Allahabad University and his work for the cause of charity as we already know and his interest in asylums, orphanages, and dispensaries were extraordinary. As a member of the Bar we all liked him and praised him. So far as the Taluqdari Law goes, he is a very great loss. I have directed the courts subordinate to the Judicial Commissioner's Court to be closed to-day in mark of respect for the late Rai Bahadur Sri Ram."

The *Leader*:—"The late Rai Sri Ram Bahadur was born at Lucknow in 1854 and thus, just attained 60 years of age. Rai Sri Ram Bahadur received his education at Canning College from where he graduated in 1875. He passed the M.A. examination of the Calcutta University in 1876 and the B. L. examination in the year following. He set up practice at Lucknow and soon achieved success in the profession, so much so that he declined an offer of a Government appointment. In 1884 he became Government pleader and public prosecutor for Oudh. In the same year he entered the Municipal Board of Lucknow, of which he was a vice-chairman for the long period of 22 years. He was among the first batch of members elected to the local Council in 1893 and continued to be a member until 1911; the only other instance of such a long tenure, within our knowledge, being that of Sir Pherozeshah Mehta. He received the title of Rai Bahadur in the same year. From 1900 to 1906 he was an elected member of the Viceroy's Council and again since 1913. For his work there he received the title of C. I. E. in 1916. Rai Sri Ram Bahadur was a Fellow of the Allahabad University from 1894 to 1904. He presided over the Kayastha Conference held at Benares in 1894. He joined the Indian National Congress and made the long journey from Lucknow to Madras to attend the session of 1887, but severed his association with it soon after. He continued however to hold Congress opinions and urged them with much knowledge and moderation in both the Councils of which he was a member. When the Universities Bill was before the Viceroy's Council in 1904 Rai Sri Ram Bahadur actively co-operated with the Hon. Mr. Gokhale in resisting that unpopular and retrograde measure. His evidence before the Royal Public Services Commission too showed that his views of the conditions and requirements of India underwent no change with the lapse of years. He founded the Sri Ram Hospital at Ajodhia and the Sri Ram Industrial Orphanage at Lucknow, besides a temple at the former place. He was a talukdar whose estate is at Rasulpur in the Fyzabad district."

The Kayastha Pathshala.

An esteemed correspondent writes as follows :—"An extraordinary meeting of the Kayastha Pathshala Trustees was held on the 30th of August, 1914. The meeting was a memorable one in the history of the institution. It was memorable for the number of trustees that attended ; for during the last decade on no other occasion did so many trustees assemble in the Kayastha Pathshala hall. It was also memorable for the enthusiasm with which its proceedings were conducted—an enthusiasm whose significance as a sign of the feeling of the Kayastha community at the affiliation of the College to the B. A. Standard, is unmistakable. Not the least remarkable thing about it, was the interest shown by the trustees living in the moffussil. The local trustees, of course, mustered in their full strength. The proceedings commenced punctually at 3 p. m. under the chairmanship of M. Govind Prasad. The hall was so packed with trustees that the visitors had to be excluded from the meeting and many of them had to go away disappointed.

The resolution of loyalty was first put from the chair. In a short speech M. Govind Prasad gave expression to the sincere and deep-rooted feelings of loyalty of the Kayastha community, of its sympathy towards the British Government in their present war and of its willingness to do all that lay within its power to help the Government at this critical juncture. The second resolution, also from the chair, expressed the grief and sorrow of the Kayasthas at the untimely and sudden passing away of the Hon'ble Rai Sri Ram Bahadur, who died literally in the service of the Kayastha Pathshala. The next resolution on the agenda was concerning the removal of the K. P. College from its present site to another locality on the banks of the Ganges. Dr. D. R. Ranjit Singh the Hony.

Secretary moved the resolution in a well-considered speech. He showed how inadequate the present lands of the Pathshala were for the future developments of the institution, for by the opening of the B. A. classes, the Pathshala had but started on its career of great usefulness. In the future the Pathshala has to become not only the intellectual centre of the community, but it has to provide for its children, the means of material advancement by giving them training in commercial, industrial and technical subjects and above all it had to become the nursery of a race of youngmen, who, by their love, devotion and service will raise the community to a position of honour and respect in the eyes of the world.

The question raised by the Hony. Secretary evoked a lively discussion which lasted for about two hours. All aspects of it were completely threshed out and the importance of the matter was thoroughly brought home to the members. In the end the critics agreed to the principle of the proposal but dissented from it on considerations of expediency. The resolution was therefore put to vote and carried by an overwhelming majority. We believe that the decision of the majority was right; for there are moments in the lives of communities, when if the tide is taken at the flood it leads on to fortune. It is our conviction that the present is such a moment. Let the community set to work with a resolute will and a united heart and no difficulties will be able for long to prevent the realisation of its cherished desires.

The other question which came up for consideration before the trustees was of a different nature, yet it was important because a section of the trustees felt strongly about it. The question related to the resolution of the trustees in their general meeting in April 1914 to adopt a new standard of fees in the school and college. Some people thought that the standard was too high and likely to retard the spread of education among the Kayasthas. A requisition signed by about 27 trustees had been sent to the Executive Committee to place the matter before the assembly of the trustees for reconsideration. The Committee included the resolution about fees in the agenda of the extraordinary meeting. Unfortunately the feeling about fees over-stepped its proper limits and attacked not only the decision of the general body of trustees but also some of the administrative measures of the Executive Committee. However when the time for its discussion came the signatories of the requisition good-humouredly withdrew the resolution regarding the administrative acts of the Committee. The question of fees was then taken up and a long and at times heated debate followed. In the end a compromise was effected, according to which the new standard was to be adhered to but it was to be brought into operation with caution, meanwhile a sub-committee appointed for the purpose was to consider again the question and place, before the next general meeting of the trustees, the result of its deliberations.

Thus the memorable meeting came to a close after a sitting of about five hours. It accomplished good work, what is more it sowed seeds which in good time will bring forth abundant fruits. If the present enthusiasm endures and we have no doubt that it will, then the future of the community is assured."

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Dr. D. R. Rangit Singh.

The valuable civic work which Dr. Ranjit Singh has done for years in Allahabad, has received recognition by his recent appointment as member of the Sanitary Board in place of the late Hon'ble Rai Bahadur Ganga Prasad Varma. Not for the first time now, he has been acting (as the senior Vice-Chairman) for the Chairman of the Municipality, during the latter's absence on a month's leave. We congratulate Dr. Ranjit Singh on his excellent record of public work and we agree with our esteemed contemporary of the *Leader* that such acting appointments should be gazetted as a "formal public recognition of the fact that the affairs of the Board are under the control of an elected member—a non-official Indian gentleman, who has in successive years been elected the Senior Vice-Chairman." We commend the suggestion to the local Government and trust it will be carried out in future. But however that be, the people highly appreciate Dr. Ranjit Singh's public spirit in giving so much of his time ungrudgingly to public interest. We feel sure that higher honours are yet in store for him.

The Kayastha Pathshala Magazine.

The elevation of the status of the Kayastha Patshala to the formal dignity of a first-grade college—on which we heartily congratulate Muushi Govind Prasad and his colleagues—is marked by the appearance of an excellent, educational monthly called the *Kayastha Patshala Magazine.* It is being edited by Mr. B. Sanjiva Rao, the talented Principal of the College, who is well-known as a scholar. The first issue for September is full of interesting matter. The magazine should appeal to our students as also to members of the Kayastha community interested in the fortunes of the Pathshala. The publication is cheaply priced at a rupee for its annual subscription.

Acknowledgement.

We beg to acknowledge with thanks the receipt of the following British, American, Anglo-Indian, and Indian publications in exchange for the Hindustan Review:—

Quarterlies (Foreign) :—

1. The Quarterly Review.
2. The Socialist Review.
3. The Hibbert Journal.
4. The University Magazine.
5. The East and the West.
6. The Buddhist Review.
7. The Monist and the Open Court.
8. The Church Quarterly Review.
9. The London Quarterly Review.
10. The Moslem World.
11. The Sociological Review.
12. The Irish Church Quarterly Review.
13. The Dublin Review.
14. The Political Science Quarterly.
15. The Round Table.
16. The Yale Review.
17. The International Review of Missions.
18. The Studies.
19. The Society of Comparative Legislation.
20. Princeton Theological Review.

(Indian)

21. The Calcutta Review.
22. The Indian Interpreter.
23. The Agricultural Journal of India.
24. The Journal of South Indian Institute.
25. The Students Brotherhood Quarterly.
26. The Indian Research.

By-Monthly (Foreign) :—

27. Luzac's Oriental Lists and Book Review.

Monthlies (Foreign) :—

28. The Contemporary Review.
29. The National Review
30. The English Review.
31. The Review of Reviews.
32. The North American Review.

The Literary Guide.

The Indian Magazine.

35. The Positivist Review.
36. The Irish Review.
37. The African Times Magazine.
38. The Theosophist Path.
39. The American Review of Reviews.
40. The United Empire.
41. The Current Opinion.
42. The Forum.
43. The Rajput Herald.
44. The International.
45. The Asiatic Review.
46. The Empire Magazine.
47. The New Statesman.
48. The Japanese Magazine.

(Indian)

49. The Modern Review.
50. East and West.
51. The Indian Review.
52. The Indian Ladies Magazine.
53. The Dawn.
54. The International Police Service Magazine.
55. The Vedic Magazine.
56. The Criminal Law Journal of India.
57. The Theosophist.
58. The Modern World.
59. The Hindu Review.
60. The Burmah Economist.
61. The Youngmen of India.
62. Wealth of India.

Fortnightlies (Foreign) :

63. The Dial.

(Indian)

64. The Calcutta Law Journal.
65. The Bombay Law Reporter.
66. The Empress.
67. Society Illustrated.

Weeklies (Foreign) :—

68. The Saturday Review.
69. The Nation.
70. The Outlook.
71. The Times [with Literary Supplement.]
72. The Outlook [New York.]
73. T. P's Weekly.
74. India.
75. The Literary Digest.
76. Indian Opinion.
77. Public Opinion.
78. The Living Age.
79. The Nation (New York).
80. The Independent.
81. The Near East.
82. The World Wide.
83. The Academy and Literature.
84. The New Witness.

(Indian)

85. Capital.
86. The Allahabad Law Journal.
87. The Calcutta Weekly Notes.
88. The Madras Law Times.
89. The Madras Law Journal.
90. The Indian Social Reformer.
91. The Hindi Punch.
92. The Mussalman.
93. The Wednesday Review.
94. The Mahratta.
95. The Madras Weekly Notes.
96. The Comrade.
97. The Hindu Patriot.
98. The Indian World.
99. The Express.
100. The Behar Standard.
101. The Commonweal.

Tri-Weekly :—

102. The Panjabee.

Semi-Weekly :—

103. Advocate.
104. The Burmah Critic and Review.

Dailies (Indian).—

105. The Englishman.
106. The Statesman.
107. The Indian Daily News.
108. The Empire.
109. The Bengalee.
110. The Amrita Bazar Patrika.
111. The Indian Mirror.
112. The Times of India.
113. The Bombay Gazette.
114. The Parsi.
115. The Civil and Military Gazette.
116. The Tribune.
117. The Indian Daily Telegraph.
118. The Morning Post of India.
119. The Madras Mail.
120. The Hindu.
121. The Madras Standard.
122. The Indian Patriot.
123. The Madras Times.
124. The Sind Gazette.
125. The Pioneer.
126. The Leader.
127. The Herald.
128. The Benares.
129. The Bombay Chronicle.

"Epochs of Civilization," by Pramathanath Bose, B.Sc. (London.)

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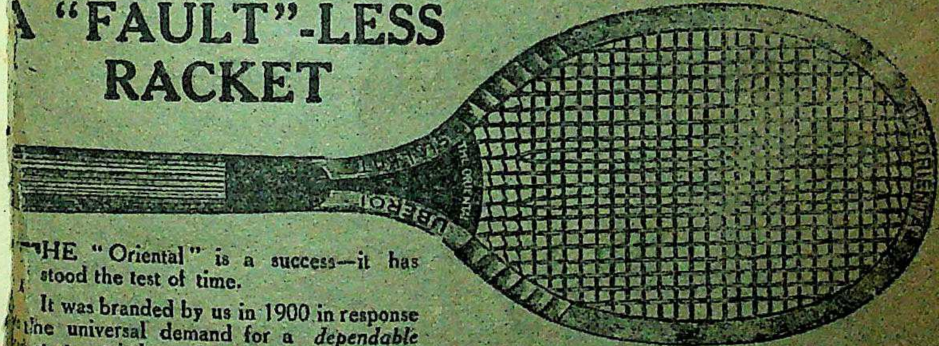
The Indian Nation.



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